

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JULY 26, 1941

WHO'S WHO

GODFREY P. SCHMIDT is a lawyer, a lecturer in the School of Social Service, Fordham University, and a Deputy Industrial Commissioner, New York State. Like every American, undiluted by Red Marxism, he is opposed to Stalinism and International Communism. He trusts them not, even though they fight against the common Nazi enemy. Defeated or victorious, the menace of Communism remains, and threatens the democracies and world order. From what the Marxists have said, the future of Marxism may be judged. . . . HENRY WATTS is the well known writer and the very accurate researcher. Much in the same style as Mr. Schmidt, he has gathered documentary material on the conflict between the Nazis and the Catholic Church in Germany. These offered to our readers are but scraps from a ton of indictments. Each year since 1934, the German Bishops have issued official protests against the Nazi violations of the Concordat. . . . ESTHER C. ROBB contributes her first article to our columns. She has appeared in many periodicals with fiction and fact stories. Writing from Minneapolis, Minn., she states: "I am well acquainted with the leaders in the campaign for waterways development, and they have put their resources at my disposal." . . . DAVID DONOVAN offers a true to life story that occurred in New England. He is a young writer who is placing his copy in the better Catholic periodicals. . . . WINIFRED M. CURREY is also young, and offers a bit of experience from Colorado. . . . KATHERINE BREGY delves pleasantly into various problems that arise from juxtaposing proverbs.

THIS WEEK

COMMENT	422
GENERAL ARTICLES	
How Can We Trust the Reds When They Plot to Destroy Us?.....Godfrey P. Schmidt	425
No One Can Trust the Nazis, Even in Their Sacred Pledges.....Henry Watts	427
Our Inland Waterways Are Ready for an Emergency.....Esther Chapman Robb	430
Since He Had Not Wherewith to Pay.....David Donovan	432
Those Queer People.....Winifred M. Currey	433
EDITORIALS	
Lowering Clouds . . . War and Family Relief . . . Allied with the Soviets? . . . Stand by the Constitution . . . Lazy Catholics.	434
CORRESPONDENCE	
LITERATURE AND ARTS	
Concerning Proverbs.....Katherine Brégy	439
Nostradamus Note.....H. C. G.	440
BOOKS	
REVIEWED BY	441
Nazi Europe and World Trade.....William J. Schlaerth	
Berlin Diary.....Florence D. Cohalan	
The Keys of the Kingdom...Harold C. Gardiner	
ART	
Barry Byrne	445
THEATRE	
Elizabeth Jordan	446
FILMS	
Thomas J. Fitzmorris	447
EVENTS	
The Parader	448

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COMMENT

THE testimony presented to the Senate Military Committee by General George C. Marshall, Chief of Staff, is convincing. His recommendations have been endorsed and adopted by President Roosevelt. Congress cannot but pass legislation enforcing them. Otherwise, national defense would be a tragic joke. The draftees and guardsmen were conscripted nearly a year ago for military service not exceeding twelve months. That period will be terminated within the next few months. General Marshall declares:

I submit, on the basis of cold logic, that the virtual disbandment or immobilization of two thirds of our trained enlisted strength and three fourths of our trained officer personnel at this time might well involve a national tragedy.

There is far more reason now for a full-strength army than there was a year ago. Whether we like it or not, we know that this nation is nearer to war than it was in 1916. It is unthinkable, then, that our national army should be permitted to melt away, and the nation be left without military protection. There seems no alternative, then, at this critical moment, but that the period of service should be extended. Rumors of resentment from the draftees and guardsmen against the extension of service tenure have been reported from various centers. These are serious, both for the men themselves and for the Army. Those of us in civil life can well understand the feelings of the guardsmen and the draftees who expected to serve for a year and will now be obliged to serve for an indefinite period. But, "on the basis of cold logic," and on that of national security, the present army must be maintained. Such a situation as this should never have arisen. It would not be creating a division in Congress nor disunity among the people if there had been square-dealing and clear-visioning at the time of the passage of the Selective Service Act. Both the Army and the Administration authorities should have honestly stated what they must have honestly believed, that it would be folly to assemble some 900,000 men in camps, attempt to train them for one year, and then disband them. The straight and hard picture, in all of its details, should have been presented to the people and to those who were conscripted.

THE second recommendation of General Marshall, that the draftees and guardsmen should be made available for service beyond the limits of hemisphere defense, has been wisely abandoned at this juncture. President Roosevelt has listened to the advice of Congressional leaders and has agreed that there shall not be another American Expeditionary Force. No guarantee has been given, however, that the proposal to send troops outside of

the two-thirds of the world that this nation now guards has been definitely defeated. It has, apparently, been temporarily deferred. It may be expected to come to the fore again when there is an unavoidable necessity for our soldiers to defend the United States by invading the remaining one-third of the world that we do not yet guard.

SPEAKING on the radio recently on the subject "Shall the President or Congress declare war?" Senator Taft, of Ohio, made, among many other sane, American points, one that deserves to be broadcast by every means of publicity in the country. Unfortunately, it has not been so broadcast. No report of the speech appeared in our two greatest metropolitan dailies. Yet Senator Taft's point touched the very essence of the democratic principle. If democracy means rule by the people through their duly elected representatives, then Congress alone can declare war. More important, the Senator remarked that if all nations had the process that we presumably have, namely, of letting the people decide, there would be no war to give us this problem. People do not want war, and when one man can tell them that they do and make them like it, then that one man, whoever he be, is doing the same thing that Hitler and Mussolini have done. If the people of Italy and Germany could have a voice, there would be no war. If the people of the United States can keep theirs, and make it heard over the blatancy of smear and scare, there will be no war.

ACTIONS, attitudes favoring American war entry were reported. . . . The war abroad is "America's war," Federal Administrator McNutt maintained. . . . The actress, Tallulah Bankhead and Edgar Ansel Mowrer, newspaper man, demanded immediate United States war involvement. . . . The *New York Post*, published by George Backer and his wife, a daughter of Jacob Schiff, banker, urged a declaration of war. . . . Charging the *New York Times* with suppression of news, Senator Wheeler read that part of a dispatch from Harold Denny, *Times* correspondent in Egypt, which the *Times* had omitted. This portion of the dispatch stated that American entry into this war would involve a much greater effort than did the last war, an effort that would strain every resource of the country. It said that the United States possibly might have to bear the whole brunt of the war. In answer, the *Times* claimed it tries to avoid editorializing in the news, that it printed Mr. Denny's dispatch except for the part dealing with his personal opinions. . . . On a lecture tour in this country, Sir Josiah Wedgwood, British Parliament member, calling for

American troops, said: "The trouble with you Americans is that you're afraid to assume responsibilities. Your President has assumed a large share of responsibility, it's true, but why haven't you got a sensible Congress?" Supporting "Union Now," he characterized Senator Wheeler as a "wretched appeaser," added: "Tell Wheeler to go soak his head." A United States declaration of war would "improve the morale of our troops and the Russians," he said. . . . Many American newspapers suppressed the Wedgwood incident. . . . Asserting men like Browder are needed to fight Hitlerism, the Communist party demanded Browder's release from prison, urged all-out aid to Russia. . . . Defending the right to freedom of speech, Judge Pecora of New York declared: "We protest against the Wheelberghs of America abusing that freedom to continue to divide our people." . . . Before a Senate committee, Secretary Knox revealed that an American patrol vessel had dropped a depth bomb in the Atlantic to "warn" an approaching submarine. . . . The Committee to Defend America urged more "shooting" by the Navy. . . . Mayor LaGuardia warned of a new Hitler peace proposal.

OPPONENTS of war were heard. . . . Senator Wheeler charged that the Administration had bottled up in committee a Senate resolution calling for an investigation of foreign propagandists, for fear the number and activities of British propagandists here might be uncovered. Answering the Wedgwood attack, Mr. Wheeler asserted that while the English may take Willkie, Morgenthau, Knox and the rest of the Cabinet members into camp, "they are not going to run the Congress of the United States." Intimating that the English are always for England first, last and all the time, he continued: "I only wish that some of the persons in New York who are seeking to drive us into this war thought of America first rather than of some other country." The Senator quoted from a book by Winston Churchill which said: "The best way to secure American sympathy is to get American blood shed on the field." . . . Senator Taft charged that in sending troops to Iceland, President Roosevelt broke his pledge to the fathers and mothers of America. This move "indicates a deliberate policy to involve the United States in war without Congressional action," Mr. Taft said. . . . Robert M. Hutchins, University of Chicago president, revealing the results of a poll, stated that 79.7% of the voters were against war, and that, by a ratio of twelve to five they believed Congress, and not the President, should decide concerning any action likely to involve the nation in a "shooting war." . . . Final results in the poll staged by the New York News showed that 70.5% of the people of New York State are against war entry. New York City registered 69.8% against war. The question asked was: "Shall the United States enter the war to help Britain defeat Hitler?" . . . Asking the same question, the Chicago Tribune poll showed 80.79% of the people of Illinois opposed to entering the war. . . . Representative Martin asserted American

troops would be slaughtered if sent to war with their present equipment. . . . Senator Bone demanded that British troops be withdrawn from Iceland. . . . The America First Committee requested the removal of Secretary Knox for his "outright advocacy of undeclared war." . . . Representative Tinkham declared President Roosevelt had to decide whether he would keep a promise made to the British or the one he made to the American people, and that his Iceland move indicated he had decided in favor of the British.

DEFENSE against Communist activities in the United States is the primary duty of every true American. A militant war against *all* the Reds in our midst must be waged intelligently and with vigor. The Communists in this country have a stronger allegiance to Soviet Russia than they have to the United States. They hate our social and economic structure, they are pledged to overturn our American form of government, they plot the destruction of the United States and conspire to set up here a Soviet state. Until Russia entered the war, the Communists attempted to sabotage our preparedness program, aimed to obstruct every national effort to unity and domestic peace, and vilified the President, the Administration and Congress. The Reds have not changed their intentions or their hopes. They find it expedient to cooperate now, not through loyalty to the United States but through a fanatical and unreasoning loyalty to their Soviet Fatherland. The menace of Marxism and Stalinism in the United States becomes a terrifying reality now that Hitler and Stalin are at war. The Nazi agents and subversives have, happily, been cleared from our path. The Red vipers are still lurking along the way.

THERE used to be a charge levelled with scorn against the Jesuits that they advocated something about the means justifying the end, or the end justifying the means, or something like that. The belabored Jesuits have been denying the charge that this was their principle or their method of action during the past three centuries. It is quite evident that big business has always followed the principle of the end justifying any sort of vicious means, that government invariably adopts any kind of means to gain its end, that practically all individuals in society, and society itself, find the principle a rule of action. A new application of the despicable and utterly outrageous and Jesuit-condemned principle is before our startled eyes. The end in view is: Defeat Hitler. That is an end that must be heartily approved. But what are the means? An alliance with Soviet Russia, with revolutionary Communism, with rabid and uncompromising atheism, with the arch-dictator, Mr. Stalin. The Soviets, the Stalinists, we understood, were anathema to the capitalistic democracies, not so long ago. That is forgotten now in the love-feasts. They are a means to an end and the end justifies them, ennobles them.

CATACOMBS are finding place in Catholic life again, according to a report emanating from Lisbon, and quoted in the N.C.W.C. Refugees arriving in that city from Poland state that when the Nazis forbid the saying of Mass in certain portions of the country, Catholics assemble after midnight in basements and caves for the celebration of the Holy Sacrifice. Catholic priests, the report continues, are being more and more looked on as natural leaders by Protestants and Jews.

BELGIUM'S plight is not mentioned often these days, but a recent pastoral letter of His Eminence, Joseph Cardinal Van Roey, Archbishop of Malines, recalls it forcibly. Speaking from his experience as collaborator with Cardinal Mercier during the last war, he paints a dark picture:

All of you who lived through the World War can realize and testify that the present situation, after ten months of occupation, is as dark as the situation we knew in 1918 after more than three years of occupation.

He calls upon the people to bear up under the present trials with the same fortitude they showed before, with the same confidence in Divine Providence.

DENIAL of the Christian principle of equal opportunity, "of treating our individual and national neighbor as we want to be treated by him," according to Ernst Wilhelm Meyer, writing in the summer issue of *Christendom on Grounds and Conditions of a Christian Peace*, is the fundamental reason for the development of Nazism, Fascism, Communism. Peace, accordingly, must be built on a restoration of that principle. This will mean equal opportunity for all men, nations, races; it means national self-determination, and equal opportunity in law enforcement (through an international army, navy, air-force), in the economic sphere with regard to colonies. Such an application of a Christian principle, the author claims, is the only way to provide a "forward-driving democratic international program. There can be no "new order" save through "a revitalization of religion."

AFTER twenty-five years of devoted labor for the interests of the Sacred Heart, the Rev. Charles J. Mullaly, S.J., has retired as National Director of the Apostleship of Prayer and as editor of *The Messenger of the Sacred Heart*. Many thousands of centers of the League of the Sacred Heart were established by him, and over 2,000,000 families have been consecrated to the Sacred Heart. He is to be succeeded by the Rev. Stephen L. J. O'Beirne, S.J., Professor of Philosophy at Woodstock College, Md.

GROUNDWORK is already being laid for the Second Annual National Catholic Book Week, November 2-8, sponsored by the Catholic Library Association. Local Committees are being formed, under diocesan auspices, and a supplement to last year's *Reading List For Catholics* will be issued. This movement, begun two years ago, has gathered strength over the past year and signs point to a

continued growth of its work for the spread of Catholic truth and ideals. Its success in 1940 was due in great part to the energy of interested men and women in each diocese, and it is to such that the Catholic Library Association issues its call again this year.

SPEAKING recently to university youth of Italy, His Holiness, Pope Pius XII, raised an interesting point with regard to the relationship of science and faith. Religion, he explained, is not merely a crown or completion of university study but it is intimately bound up with the integrity of science itself. How many failures, he questioned, of scientific men even in their own field are due to lack of deep religious faith and high moral principle? May that be, he says,

the profound cause of certain incoherences and inexplicable incongruities even in the purely scientific field? In point of fact, high intellectual life imposes on these severe obligations and the more of these it imposes the more need there is that they should be developed and evolved in a full spiritual atmosphere and in the Christian field. Science is a delicate wine which easily goes to the head. Curiosity, vanity, pride, sloth, jealousy, evil passions, are enemies of science itself. A true scholar, a true master, a true jurist, a true physician would not be able to establish themselves securely in a career and in the dignity of their profession without a strong interior life, a delicate sense of duty, without that vigorous virtue which Christians draw from the most fruitful and inexhaustible of all sources. the example and grace of Our Lord.

MEMBERS of the Society of St. Vincent de Paul all over the world are reciting a prayer for the beatification of their founder, Frederic Ozanam, outstanding for his wisdom and practicality in the service of the poor. For Saturday, July 19, feast of St. Vincent de Paul, the Society's patron, a call went out that every Vincentian should make an effort to attend Mass and receive Holy Communion that morning for the advancement of the cause of the Beatification.

NEWS reports feature the story of Rev. Paul C. Potter, O.S.A., who has been made director of ground training at the Army Air Corps' training center at Moffett Field, Calif. An army chaplain for four years, he was loaned to the Air Corps for the period of emergency because of his training in meteorology, aeronautics and stratospheric research. Along with his present duties as head of the field's twenty-two instructors, he continues his priestly work as chaplain. A similar case is that of Rev. Joseph T. O'Callahan, S.J., instructor in Navigation at Pensacola, Fla. Both of these men, with their scientific training, would have been extremely valuable in the normal educational work of their respective Orders, yet were willingly loaned for work in the national emergency. These two small items re-kill the oft-killed and oft-resurrected bogies of the Church's supposed lack of patriotism and hostility to science. Fathers Potter and O'Callahan make it clear that the Church fosters true science and is the consistent and constant supporter of true patriotism.

HOW CAN WE TRUST THE REDS WHEN THEY PLOT TO DESTROY US?

GODFREY P. SCHMIDT

WHAT now seems to convince the interventionists most is the dire prospect which a German victory opens to them *for the future*. A thousand perils *to come*—comprising chiefly economic strangulation, slavery and religious persecution—are pictured in the effort to get us into a “shooting war” now.

It is my purpose simply to call attention to some considerations of more neglected *probabilities* which Russian victory might implicate.

Let me frame those considerations in language taken from a tradition of almost one hundred years of international revolutionary Communism.

BRAND NEW PATRIOTS

“The involvement of the Soviet Union in the war has changed the character of the war. . . . The people of America are beginning to realize that to defend the Soviet union means to defend the United States. . . . We, on our part, speaking in the name of the Communist Party of the United States, pledge our all, to work and struggle as a part of the American people for the realization of this program. Inspired by the best interests of the American people, by working-class internationalism, and guided by our fundamental Communist principles, we shall march in the front ranks of the working class and the people for the defeat and destruction of German Fascism. Defend America by giving full aid to the Soviet Union, Great Britain and all nations who fight against Hitler!” (*The Daily Worker*, June 30, 1941, *The People's Program, etc.*, National Committee, Communist Party, United States of America.)

A SALUTE TO THE FLAG!

The Chairman: Do you owe allegiance to the American flag; does the Communist Party owe allegiance to the American flag?

Mr. Foster: The workers, the revolutionary workers, in all the capitalist countries are an oppressed class who are held in subjection by their respective capitalist governments and their attitude toward these governments is the abolition of these governments and the establishment of Soviet governments.

The Chairman: Well, they do not claim any allegiance, then, to the American flag in this country?

Mr. Foster: That is, you mean the support of capitalism in America—no.

The Chairman: I mean if they had to choose between the Red flag and the American flag, I take it from you that you would choose the Red flag; is that correct?

Mr. Foster: And all capitalist flags are flags of the capitalist class, and we owe no allegiance to them.” (*Testimony of William Z. Foster*, National Chairman, C.P.U.S.A.; 76th Congress, 1st Session, *House Report* No. 2, pages 20, 21.)

THE COMMUNIST CREED

“We cannot imagine a discussion, for example, questioning the correctness of the leading role of the proletariat in the revolution, or the necessity for the proletarian dictatorship. We do not question the theory of the necessity for the forceful overthrow of capitalism. We do not question the correctness of the revolutionary theory of the class struggle laid down by Marx, Engels, Lenin and Stalin. We do not question the counter-revolutionary nature of Trotskyism. We do not question the political correctness of the decisions, resolutions, etc., of the Executive Committee of the C. I., of the Convention of the party, or of the Central Committee after they are ratified.” (*The Communist Party Manual on Organization* by J. Peters, pages 26 and 27).

“Every party that desires to belong to the Communist International must give every possible support to the Soviet republics in their struggle against all counter-revolutionary forces. . . . All decisions of the Congresses of the Communist International, as well as the decisions of its Executive Committee, are binding on all parties affiliated to the Communist International. . . . Members of the Party who reject the conditions and theses of the Communist International, on principle, must be expelled from the party.” (From *The Twenty-one Conditions of Admission to the C.I.*)

“When the draft assumes the force of an obligatory decision of the Comintern, do they consider themselves entitled not to submit to that decision? . . . We finally arrived at the point when the time for discussion was over and were on the eve of adopting a decision which must be compulsory for all members of the Comintern. . . . Can you picture a Communist, not a paper Communist, but a real Communist, avowing loyalty to the Comintern and at the same time refusing to accept responsibility for carrying out the decisions of the Comintern? . . . the interpreters of the decisions of the Comintern

Congresses are the Executive Committee and its Presidium alone. . . ." (*Stalin's speeches on the American Communist Party, passim*).

STALIN AND LENIN ON DEMOCRACY

"Democracy under the capitalist system is capitalist democracy, the democracy of an exploiting minority based upon the restriction of the rights of the exploited majority and directed against this majority. Only under the dictatorship of the proletariat is real 'freedom' for the exploited and real participation in the administration of the country by the proletarians and peasants possible." (*Foundations of Leninism* by Joseph Stalin, page 52).

"The most democratic bourgeois republic is nothing else but a machine for the suppression of the working class by the bourgeoisie, of the mass of toilers by a handful of capitalists." (*The Foundation of the C.I.* by V. I. Lenin, page 7).

THE REAL AIM OF THE REDS

"Does not the history of the revolutionary movement show that . . . under the capitalist system the essential questions of the labor movement are settled by force, by direct struggle, the general strike, the insurrection of the proletarian masses? . . . To put it briefly: *the dictatorship of the proletariat is the domination of the proletariat over the bourgeoisie, untrammelled by law and based on violence and enjoying the sympathy and support of the toiling and exploited masses*. . . . The fundamental task of the bourgeois revolution is to seize power and to adapt that power to the already existing bourgeois economy. The fundamental task of the proletarian revolution is, on seizing power, to construct a new socialist economy. . . . Is an upheaval of this kind, is a radical transformation of the old bourgeois system of society, possible without a forcible revolution; is it possible without establishing the dictatorship of the proletariat? Obviously not. To think that such a revolution can be carried out peacefully within the framework of bourgeois democracy, within the framework of the system that is adapted to maintain bourgeois rule, means one of two things. Either it means madness, an inability to understand the normal significance of words; or else it means a cynical repudiation of the proletarian revolution." (*Leninism* by Joseph Stalin, Vol. 1, *passim*).

"What do these words of Marx imply? That the provisional revolutionary government must act dictatorially, that the task of such a dictatorship is to destroy the remnants of old institutions. . . . Great questions in the life of nations are settled only by force." (*Two Tactics* by V. I. Lenin, page 111).

"The scientific concept, dictatorship, means nothing more nor less than power which directly rests on violence, which is not limited by any laws or restricted by any absolute rules. . . . Dictatorship means . . . unlimited power, resting on violence and not on law. During civil war, victorious power can only be dictatorship." (*Lenin, Collected Works*, Vol. XXV, *passim*).

DOWN WITH GOD AND COUNTRY

"Religious schools will be abolished and organized religious training for minors prohibited. Freedom will be established for anti-religious propaganda. The whole basis and organization of capitalist science will be revolutionized. Science will become materialistic, hence truly scientific; God will be banished from the laboratories as well as from the schools." (*Toward Soviet America*, by William Z. Foster, pages 316, 317).

"The Communist Party takes the position that the social function of religion and religious institutions is to act as an opiate to keep the lower classes passive, to make them accept the bad conditions under which they have to live in the hope of a reward after death. From this estimate of the social role of religion it is quite clear that the Communist Party is the enemy of religion. . . . But the institutionalized religion is the particular enemy." (*Communism in the United States* by Earl Browder, pages 334, 337).

"These masses must be provided with every species of atheist propaganda." (Lenin in *Under the Marxist Flag*, March, 1922).

"In what sense do we deny morals, do we deny morality? In the sense in which the bourgeoisie preaches it, a morality derived from the will of god [sic]. In this connection we necessarily state that we do not believe in god. In the name of god spoke the church, spoke the landlords, spoke the bourgeoisie, the better to carry through their exploiting interests. . . . We deny any kind of morality taken from the non-human, non-class conception. We state that such morality is a fraud and a deception which drugs the minds of the workers and peasants in the interests of the landowners and capitalists. We say that our morality is subordinated completely to the interests of the class struggle of the proletariat. Our morals are derived from the interests of the class struggle of the proletariat. . . . we had to overthrow them, but for that we needed unification. No god could create such a unification for us. . . . That is why we state: for us, morality, taken outside of humanity, does not exist; it is nothing but falsehood. For us morality is subordinated to the interests of the class struggle of the proletariat." (*Address to the Communist Youth*, by V. I. Lenin).

HERE IS THE "PARTY LINE"

"We, Communists, are a revolutionary party; but we are ready to undertake joining action with other parties fighting against Fascism. We, Communists, have other ultimate aims than these parties, but in struggling for our aims we are ready to fight jointly for any immediate tasks which when realized, will weaken the position of Fascism and strengthen the position of the proletariat. We Communists employ methods of struggle which differ from those of the other parties; but while using our own methods in combating Fascism, we Communists will also support the methods of struggle used by other parties. . . . The Party is above every thing else! To guard the Bolshevik unity of the Party as the apple of one's eye is the first and

highest law of Bolshevism!" (*Closing speech of Georgi Dimitroff, 7th Congress of C.I.*, Aug. 20, 1935).

"... the primary duty of the working class and the toilers of the world and of all Sections of the C.I.:

To help with all their might and by all means to strengthen the U.S.S.R. and to fight against the enemies of the U.S.S.R. Both under peace conditions and in the circumstances of war directed against the U.S.S.R., the interests of strengthening the U.S.S.R., of increasing its power, of ensuring its victory in all spheres and in every sector of the struggle, coincide fully and inseparably with the interests of the toilers of the whole world in their struggle against the exploiters, with the interests of the colonial and oppressed peoples fighting against imperialism; they are the conditions for, and they contribute to, the triumph of the world proletarian revolution, the victory of socialism throughout the world. Assistance to the U.S.S.R., its defence and cooperation in bringing about its victory over all its enemies must therefore determine the actions of every revolutionary organization of the proletariat, of every genuine revolutionary, of every Socialist, Communist, non-party worker, toiling peasant, of every honest in-

tellectual and democrat, of each and every one who desires the overthrow of exploitation, Fascism and imperialist oppression, deliverance from imperialist war, who desires that there should exist brotherhood and peace among nations, that socialism should triumph throughout the world." (*Resolution on the Report of D. Z. Manuilsky, Adopted Aug. 20, 1935 by the 7th Congress of the C.I.*)

A DIRE DILEMMA

Germany is not conducting a holy war or a Christian Crusade; but neither is Soviet Russia. The arguments from prophecy are two horns of a dilemma which gore us in the interventionist push toward war. If it is valid to argue from the consequences of German victory, it is equally valid to argue from the consequences of Soviet victory. Help to the Russians might give the Bolsheviks and the Comintern the military stature of an international colossus. Then the fat would be in the fire. The traditions of the four Internationals, or at least of the first three, are pregnant with more paganism, violence, intolerance and repression than *Mein Kampf* ever was. It does not do to counter that Russia will not win. Russian victory is the obvious objective of aid to the Soviets. Besides, no one knows who will win. Who won the last war?

NO ONE CAN TRUST THE NAZIS EVEN IN THEIR SACRED PLEDGES

HENRY WATTS

ON July 20, 1933, a Concordat was signed between the Holy See and the German Reich. The plenipotentiaries were the Papal Secretary of State, Cardinal Pacelli (now Pope Pius XII) for the Holy See; and Herr Franz von Papen, a Catholic of sorts, and now Nazi Ambassador to Turkey, for the German Reich.

This Concordat consisted of thirty-four Articles, and a Protocol of thirteen annexes to the Concordat, amplifying the Articles. To what extent the Nazi Government has honored its pledges may be gathered from the following excerpts from the Concordat and the factual comments thereon. To a very large extent this comment antedates the war which began in 1939. The broken pledges do not therefore have any considerable relation to conditions brought about by the fact of the German nation being at war. Certain sections of the Concordat and illustrative comments relating thereto follow in striking juxtaposition.

THE CONCORDAT MADE AND REJECTED

"His Holiness the Sovereign Pontiff Pius XI and the President of the German Reich, in the reciprocal desire of consolidating and developing the friendly relations existing between the Holy See and the German Reich, and wishing to regulate the contacts between the Catholic Church and the State for the whole territory of the German Reich in a manner stable and satisfactory for the two parties, have decided to conclude a solemn convention which completes the Concordats concluded with certain individual States of Germany and assures to others a uniform criterion for the solution of questions which refer to it." (*Preamble to the Concordat*)

"In the course of these anxious and trying years following upon the conclusion of the Concordat, every one of Our words, every one of Our acts, has been inspired by the binding law of treaties. At the same time, anyone must acknowledge, not without

surprise and reprobation, how the other contracting Party emasculated the terms of the treaty, distorted their meaning, and eventually considered its more or less official violation as a normal policy." (Pius XI, Encyclical *Mit brennender Sorge*, 1937)

"Concordats belong to the past. They may have been compatible with the viewpoint of the Middle Ages or with that of liberal democracy, but they are incompatible with the modern idea of a totalitarian State's sovereignty.

"In the National Socialist society there is no such thing as personal liberty above or independent of the State that should be respected by the State on the basis of any international treaty." (*Das Schwarze Korps*, February, 1938)

FREE EXERCISE OF RELIGION

"The German Reich guarantees freedom for the profession and public exercise of the Catholic Religion. It recognizes the right of the Catholic Church, within the framework of general laws now in force . . . to carry out, in the sphere of its competence, the laws and ordinances which are obligatory on its members." (*Concordat*, Article 1)

"Secret and open measures of intimidation, the threat of economic and civic disabilities, bear on the loyalty of certain classes of Catholic civil servants, a pressure which violates every human right and dignity." (Pius XI, Encyclical *Mit brennender Sorge*, 1937)

"As official representative of the Government of the Reich, we are not prepared to endure any further sabotage of the laws of the Reich. Even according to the Concordat, the Catholic Church ought to consider as obligatory for her members the laws which are obligatory upon all in the State." (Minister of the Interior Frick, July 7, 1935, on the Sterilization Law)

"One of the fundamental principles of the Concordat, which should naturally be in accord with the legislation of the State, is that of Article 1, which guarantees to Catholics, without any limitation, 'freedom of profession and the public exercise of the Catholic Religion.' Consequently, if the organs of the State wish to prevent the ecclesiastical authorities, priests and simple layfolk from manifesting their conviction regarding this so-called law of sterilization, or to act according to their conscience, they are in contradiction to the dispositions of the Concordat.

"The final Protocol of the Concordat, referring to Article 32, section 2, is still more explicit. It expressly declares that it is not intended to impose upon priests and religious 'limitations of any kind in publicly teaching and explaining, as is their duty, the doctrines and maxims of the Church, not only dogmatic, but moral.' It recognizes, then, that priests have to teach and explain publicly the moral maxims of the Church, and guarantees them full liberty in so doing." (*Osservatore Romano*, July 16, 1935)

PAPAL AND EPISCOPAL RIGHTS

"The Holy See is to enjoy full liberty of communication and correspondence with the bishops

and clergy and all those belonging to the Catholic Church in Germany. . . .

"Instructions, ordinances, pastoral letters, official diocesan bulletins, and all other acts respecting the spiritual government of the faithful and published by the ecclesiastical authorities in their own proper sphere, shall be freely published and brought to the notice of the faithful in the manner customary heretofore." (*Concordat*, Article 4, paragraphs 1 and 2)

"Encyclicals and pastoral letters are not allowed to be printed and may not even be circulated among Catholics." (Cardinal Faulhaber, February 12, 1938)

"The Holy See instructed Monsignor Cesare Orsenigo, Papal Nuncio in Berlin, to protest at the Wilhelmstrasse against the order issued by the German Ministry of the Interior forbidding the publication of the Pope's Encyclical (*Mit brennender Sorge*) in Germany." (New York Times, November 4, 1939)

"In the environs of Württemberg-Hohenzollern, the pastoral letter of the German bishops at Fulda was banned. Despite the ban, it was read in certain churches. As a result, charges were brought against those who were guilty of the crime of reading the letter." (Schweizerische Kirchenzeitung, September, 1938)

PROTECTION OF PRIESTLY ACTIVITY

"In the exercise of their sacerdotal activity, ecclesiastics enjoy the protection of the State in the same manner as employes of the State. This last prevents, according to the general laws of the State, offenses against their person and their rank as ecclesiastics, as well as any interference with them in the exercise of their ministry, and it guarantees in every instance the protection of the civil authorities." (*Concordat*, Article 5)

"The German Bishops are accused of indulging in political Catholicism in their pastorals and sermons. In our country any policeman has the right to decide what is political, and what is religious Catholicism. But the Pope and the Bishops do not acknowledge the Government's right to decide where religious Catholicism ends, and where political Catholicism begins. The laws of the moral order, of sincerity, of justice, of charity and of fidelity are religious Catholicism, not political. To comment on the doctrine of the Church, and on the meaning of the Concordat, is not political, but religious Catholicism." (Cardinal Faulhaber, Archbishop of Munich, 1938)

"The Rev. Rupert Mayer, S.J., a war veteran who had lost one of his legs at the front, and is one of the most popular and most influential pulpit orators in Germany, has again been arrested by the Nazi police in Munich because, contrary to previous police orders, he had again preached in his parish church." (N.C.W.C. News Service, January, 1938)

"In flagrant violation of the solemn *Concordat* with the Holy See, the authorities of the State of Württemberg have formally expelled from his diocese the Most Reverend Joannes Baptista Sproll,

Bishop of Rottenburg." (N.C.W.C. News Service, September 1, 1938)

FREEDOM OF RELIGIOUS ORDERS

"Religious Orders and Congregations are not subject, so far as the State is concerned, to any special restrictions as regards their foundation, residences, the qualifications of their members, their activities in the cure of souls, education, welfare of the sick and works of charity, in the regulation of their own affairs and the administration of their property." (*Concordat*, Article 15)

"The number of convents suppressed in Austria amounts to eight, and suppressed monasteries and monastic settlements, 40." (*Radio Vatican*, July 2, 1940)

"Nuns are still left in charge of the disabled and sick, but new admittances have been rendered well-nigh impossible, since a ministerial decree established that if anyone wishes to join a Religious Order, he or she must first make an application, whereupon they are immediately made to work in the labor front." (*Radio Vatican*, March, 1941)

"After being imprisoned for five months with two of his religious, the President of the (Benedictine) motherhouse in the Tyrol has been released." (*Schweizerische Kirchenzeitung*, January, 1940)

REGULATION OF RELIGIOUS INSTRUCTION

"The appointment of teachers of religion shall be a matter of agreement between the bishops and the government of the individual State.

"Teachers whom the bishops, on account of their teaching or moral conduct, shall subsequently be declared unsuitable for religious instruction, may not be employed for that teaching so long as that prohibition endures." (*Concordat*, Article 22)

"In view of the institution of lay teachers of religious doctrine in schools, I remind Catholic fathers and mothers of their strict obligation of conscience and their heavy responsibilities as regards religious instruction." (*Pastoral*, Bishop of Triers, December, 1937)

"Cardinal Bertram, Archbishop of Breslau, addressed a formal complaint to Dr. Rust, Nazi Federal Secretary of Education, against the recent decree that teachers should give up religious classes on the ground that Christianity was based on Judaism." (N.C.W.C. News Service, June 12, 1939)

"The Catholic Theological Faculty of the University of Munich was ordered closed today by Minister of Education Rust for "interference with the freedom of academic teaching." (New York Times, Munich cable, February 17, 1939)

CATHOLIC SCHOOLS GUARANTEED

"The maintenance and erection of Catholic confessional schools are henceforth guaranteed." (*Concordat*, Article 23)

"In the whole of Bavaria the transformation of denominational schools into secular schools has been completed." (*Bayerischer Regierungsanzeiger*)

"In 1939, Catholic private schools and convent schools were closed one after the other. For those

that still exist, a final closing down of Catholic private schools of all kinds, including missionary schools, has been decreed as from April 1, 1940." (*Radio Vatican*, February 13, 1940)

"Confessional schools and institutions have been turned into State buildings, and a like fate awaits the schools of Religious Orders in Baden." (*Pastoral*, Archbishop of Freiburg, 1940)

THE SACRAMENT OF MATRIMONY

"Without prejudice to any subsequent or extended regulation of questions concerning the matrimonial right, it shall be agreed that the religious marriage may be celebrated before the civil rite. . ." (*Concordat*, Article 26)

"The new matrimonial law represents the annihilation of the individual, of his rights, duties and undertakings; the dissolution of personal possibilities, will and capacity in the face of the arbitrary wishes of the community represented exclusively by the State." (*Osservatore Romano*, July 13, 1938)

"The German State by a law of June 6, 1938, refused to recognize canonical marriages and in opposition to the teachings of the Church and the consciences of the faithful, insists that marriage consists of a declaration before a State official." (*Radio Vatican*, November 19, 1940)

LIBERTY OF CATHOLIC ORGANIZATIONS

"Catholic organizations and associations which have aims exclusively religious, cultural or charitable and which, as such, are subject to ecclesiastical authority, shall be safeguarded in their institutions and activities.

"So far as regards youth organizations, athletic or otherwise, which are maintained by the Reich or the individual States, care shall be taken to make possible the fulfillment of their religious duties on Sundays and other days of obligation, and to arrange in like manner that they shall not be obliged to perform such things as are incompatible with their convictions and their religious or moral duties." (*Concordat*, Article 31, paragraphs one and four)

"Under the law for the protection of the State and people, the Nazi authorities have proscribed throughout Bavaria the Catholic Young Men's Association, the Catholic Young Women's Union, and the Young Germany Catholic organization." (*Catholic Times*, January 28, 1938)

"We still have organizations in the public life of Germany which cause confessional discord among the people. We Nationalists demand a complete 'disconfessionalization' of the whole public life. I am bound to say the professional Catholic organizations, like the *Gesellenvereine*, and confessional organizations of youth, are not adapted for our times." (Minister of the Interior Frick, July 7, 1935)

The whole story is not contained in these excerpts, but they give a good idea as to what extent the conditions of the *Concordat* have been honored by the Party in power in Germany.

OUR INLAND WATERWAYS ARE READY FOR AN EMERGENCY

ESTHER CHAPMAN ROBB

UNPREPARED! This is the wail of the democracies, fallen, fighting on, or facing a grim future. It is the cry of America as she now belatedly girds herself for National Defense.

All is not ready for this hour . . . but wait! It is a comfort to know that something is ready: our amazing system of inland waterways. Ever since the last World War when the railroads proved unequal to the transportation load and the Government took them over, our rivers have been getting ready for such a time as this. Now, thanks to the plugging of river-minded citizens, to generous appropriations by a forewarned Government, and to the engineering feats of the Army, we have what Major General Julian L. Schley, Chief of United States Army Engineers, calls "a life-line to our security."

Now this "life-line" of ours is some seven thousand miles long. Known as the Mississippi River System, it serves the vast mid-continent area between the Appalachians and the Rockies which would, says Major General Schley, "continue to feed the nation, and pour out arms and munitions for our armies if our coasts should ever come under the attack of enemy invaders. . . ."

Our enemies have been methodically developing their inland waterways. The Nazi High Command said, in 1939, they must be used to full capacity in order to leave the railroads free to move troops and supplies not suited to movement by water. The Midland Canal was rushed to completion to make an east-west connection between the natural resources of coal and iron located near the borders, and the new factories built near the consuming centers in the less vulnerable interior of Germany.

In transportation for National Defense, the first line is the railway system; the second and supporting line is the waterway. Next come the highways and trucks, the pipelines for gas and oil, and the airways—each with an inherent advantage of its own.

The inherent advantage of movement by water is its low cost due to low frictional resistance. Theodore Brent, traffic expert of New Orleans, pictures it thus: "A person may sit on the edge of the dock, and in still water, he can push a barge loaded with 500 tons of freight away from the dock with his feet . . . it would take twenty or thirty men, assisted with cant hooks, to push a fifty-ton loaded railroad car along the track on the dock."

A second advantage, he points out, is the lower

proportion of tare weight to paying load. Seven ordinary Ohio River barges weighing 875 tons can transport 5,600 tons of coal; this is equivalent to the capacity of a 100-car train with a weight of 2,500 tons. The proportion of tare to pay load is fifteen per cent as against forty-five per cent. So, heavy bulk cargoes should go by water.

Relative safety of the waterway is stressed by Lachlan Macleay, president of the Mississippi Valley Association. He said in a recent address:

The waterways are least vulnerable of all forms of transportation . . . even if enemy bombers were able to destroy one or more locks and dams, river transportation would not be entirely destroyed, whereas the destruction of one important bridge on a railroad would completely interrupt traffic. While bombs may blast rail lines and terminals, they cannot blow up a river.

Army engineers are now studying plans to guard dams and locks and power houses; but even if such man-made aids to navigation should crash into rubble, the Great River would continue to flow on forever.

And what a river! There is nothing like it in the world. With a total length of 15,000 miles, the Mississippi and its branches drain a valley of 1,300,000 square miles or forty-one per cent of the area of the United States exclusive of Alaska. On the map it looks like a wide-branching tree—a veritable tree of life for America. Below the tree to the right is a sort of "bush" made by the Warrior and Tombigbee Rivers, the Alabama and the Coosa. The roots of tree and bush are the intra-coastal waterways which tie in the great Gulf ports from Texas to Florida.

Knowing well the part that rivers have always played in military strategy, the Army has been working on them for more than a hundred years. Early aids to navigation consisted mostly of pulling out a few snags; but, by 1837, young Lieutenant Robert E. Lee was mapping a possible channel through the Upper Rapids. The past twenty-five years, however, have seen the intensive "mechanizing" of the river. The sprawling, yellow-brown stream has been snagged, dredged, marked by buoys and lights, controlled by dams and locks set ten to twenty-five miles apart, provided against floods with levees, reservoirs, and flood-gates, and, wherever desirable, with facilities for hydro-electric power.

In the *Northwestern Miller*, Carroll K. Michener uses an apt figure to make plain what has been

done to the Upper River, most recently completed unit of the system.

It is a water stairway in which the twenty-six locks and dams are the risers, and the great intervening pools are the treads. The stairs climb 326 feet between St. Louis and Minneapolis over a distance of 673.4 miles. The stairway was necessary in order to provide the nine-foot channel. . . ."

In northeastern Montana, where the muddy Missouri rises, the new Fort Peck Reservoir, largest in the world, assures a six-foot channel from Omaha to St. Louis. Army engineers plan to spend \$1,700,000 in the next year on this river between Kansas City and Sioux City. The farmers of the fertile Missouri Valley will be able to get out their products with the considerable savings in freight rates they have needed for so long.

Slated for early attention (for improvement can always go on) are certain "bottlenecks" like the Chain of Rocks below St. Louis, certain links like the Illinois Waterway between the Great Lakes and the Mississippi, certain measures for better flood control, certain terminals like Minneapolis which needs an adequate Upper River Harbor. Such a harbor would help provide an alternative waterway for the precious iron ore of Minnesota, should the "Soo" locks ever be put out of commission by sabotage.

Full-capacity use of our inland waterways is far in the future. Lachlan Macleay estimates that they can carry "all of the freight that can be advantageously moved by water." Other enthusiasts quote tonnage figures soaring up into the hundred millions. *Business Week* gives the expansion in river traffic for 1940 as an estimated eighty million tons.

Here are some actual reports: in 1939, the Ohio moved twenty-six million tons; last year, the Illinois carried three and a half million; the newly finished Upper Mississippi unit transported nearly a million tons—an increase of fifty-four per cent over the previous year. On the busy Monongahela, the annual traffic density is sixty per cent greater than that of the railroad of greatest density, the Bessemer and Lake Erie.

So many million tons can be borne by river because modern tow-boats can push long strings of loaded barges, nosing them along, as James Gray describes in his recent book, *The Illinois River*, like a sheep dog herding the flock. The standard tow consists of six to eight barges—thirteen have been seen—carrying from three hundred to three thousand tons apiece. The *Alexander Mackenzie* has shepherded a cargo of ten thousand tons of coal; and the *St. Paul Socony* is capable of pushing six oil barges with the equivalent of two hundred and forty rail tank cars, or nearly fifteen average train-loads.

The river channel is ready; the boats and barges are being built as fast as the yards can get steel; the port cities are looking toward the expansion of their harbors to handle the flow of raw materials and manufactured products from the great rich river valley. Major General Schley recently declared:

The final citadel should include basic supplies for the civilian population and for the military estab-

lishment of the nation, as well as the manufacturing plants necessary to keep the people and the Army strong and virile through any war they may be forced to wage. The Mississippi Valley is naturally such a citadel.

Consider this citadel. It is an oval basin, 1,900 miles by 1,400; it includes all or portions of thirty-nine States. Set between the Appalachians and the Rockies, our bowlful of treasure is as well protected as nature could devise. Herein is stored sixty-three per cent of the entire mineral production of America. Sulphur, fluorspar, bauxite (ore of aluminum) iron ore and bituminous coal rate from ninety-five to ninety-nine per cent; natural gas and crude petroleum come, usually, to eighty-five per cent each.

Some surprises have recently turned up in the bowl. The University of Minnesota has found that gas extracted from lignite (all of which is in the Valley) has a high hydrogen content, and can be more cheaply produced. The development of her hydrogen industry was a prime factor in Germany's war preparedness.

Another lucky find is manganese, urgently needed to roll our own steel to the tune of a million tons annually. Ninety-five per cent of what we use has come from Russia—and there is no substitute. In Minnesota it has been discovered that the low-grade ore of the Cuyuna Range has a fifteen-percent manganese content which can be extracted at low cost.

Look now at the agricultural products in our big bowl. They amount to fifty-six per cent of the crops of the country, sixty-nine per cent of the livestock and livestock products, and sixty-three per cent of the farm income.

Consider another set of facts. Although the mid-continent has forty-nine per cent of the population, and accounts for forty-two per cent of the retail sales, it produces only forty per cent of the manufactures. Because coastal regions are first to be attacked, it seems good sense to locate strategic industries in the safer bowl rather than on the exposed rims. Indeed this is the expressed policy of the Government; since January, there has been a slow but steady change in awarding defense contracts more in favor of the midwest.

For increased production for National Defense the river is ready to move the raw materials of the valley, at low cost, to the points of manufacture and distribution. It is also ready to aid in hemisphere solidarity by speeding up our vital commerce with our sister America across the easily defended inland sea of the Gulf and the Caribbean.

We have the word of Hon. Sam Houston Jones, Governor of Louisiana, that we already have a thriving basal trade with Latin America through the Port of New Orleans; and that the Latin Americans are just as anxious for pleasant and profitable relations with us as we are with them. "I am not building phrases," he told the Junior Association of Commerce in Minneapolis, "when I tell you that the Mississippi is a broad highway down which will float the kind of good-will which surpasses oratory: trade."

SINCE HE HAD NOT WHEREWITH TO PAY . . .

DAVID DONOVAN

MY employer, Stewart, Inc., considered me a good bill collector. This meant that I have an alertness for mental sparring and that I am a stubborn and tenacious individual. My lips were intimate with the gentle rain of soft and kind words, but knew also the storm of strong and bold terms. I was an actor who pretended sympathy and understanding, but who let neither touch him. I was a crusader for right, because Stewart, Inc., must be paid its just debts. I was a knight who cajoled and coaxed, a brigand who threatened and thundered demands. "Collect," was my motto; "Money," my goal.

However unfamiliar the neighborhood, I could with regularity determine the home of a Stewart customer, for Stewart, Inc., sells by mail to persons in the low income brackets, which is the American business man's term for "the poor." Usually the most ill-kept, the most neglected and defaced houses on the street are the happy hunting grounds of a Stewart collector. Inside these houses, families exist, in poverty of possessions, in poverty of spirit. Four or five months before my visit, Stewart, Inc., had written sales letters to these families, letters that were filled with fraternal good-will, telling Mrs. Brown and her husband that their credit was good, that they might buy whatever they needed from the beautiful catalog and pay later on very, very liberal terms, with no charge for credit. After all, the letter in effect read, Stewart, Inc., and their customers are just one large and happy family and 6,000 employees are just waiting with joy to pack the merchandise and rush it by express to its new owners and their new friends.

After succumbing to the chummy letters, to the colorful and tempting catalog, Mrs. Brown and her husband most probably bought much too much in relation to their income. Not that they were dishonest, and certainly not because they had not learned from experience to expect unemployment and sickness and other extraordinary drains on the family purse, but because somehow they had futilely hoped that their good luck, which was lurking around the corner, would circumvent reality and enable them to get the money for the tempting merchandise offered by my firm.

Now, I am a Catholic and we Catholics have a doctrine of brotherly love. We must be considerate of our neighbor and understanding and tolerant and patient. And because a Stewart collector must go to "all-out" extremes to collect the whole of a debt immediately, forcing the debtor to fall prey to the high interest rates of a small loan company or to pawn a choice possession, I often thought that

my methods were not consistent with my Catholic belief.

Day after day I had wrung the spiritual sinews of courage and hope from the hearts of men and women and, temporarily at least, left despair. I turned a deaf ear to the plea for more time. I spurned part payment of the debt when it was offered. And always, when I questioned myself and sought justification, I leaned heavily upon the slim thread of fact that, in the final analysis, the debtor did owe the money. There were other supports, too. I needed the job. And, I told myself, if Mrs. Donahue can afford a permanent wave, she can pay the bill; or Bill Smith may as well pay me the money as spend it in his favorite bar-room on Saturday night; or Mrs. Davey should learn not to buy what she knew she could not pay for.

Thus, with a wavering doubt here and an assurance of right there, I continued to fulfil satisfactorily the duties of a good collector for Stewart, Inc. That is, until today, when I met George Sanders.

George is a negro, although on his application for credit he had written "white" under the question of color. The claim against George amounted to \$35. After I entered his near-slum home and stated my business, he readily admitted the bill and haltingly told me the usual story of unemployment and sickness and other hardships. I let him talk and waited. He continued with protestations of his good intentions and promised to commence paying on the bill in a month or two. I remained silent. He waited for me to speak and he looked straight at me. But I out-stared him and because he was ill at ease, he began slowly to stammer anew and to repeat all that he had told me before. But this time he added, with a dejected definiteness, that he had no money and could not possibly meet his obligations.

Suddenly, as if inspired by some alien dramatic sense, he reached into his pockets and withdrew a ten-dollar bill together with his pay envelope. This, he showed me, was his week's pay. I knew that he wanted me to understand that the ten dollars meant money for the rent and a little food for his family and probably a package of tobacco for his pipe and some candy for the children. But I was thinking that the landlord and the grocer could wait and I drove from my mind ideas of children and candy and men and their pipes and I thought to myself, "Now, George, I shall really go to work on you, for I want that ten dollars!" Right now was the time to call on the professional bill collector's psychological equipment.

Taking the credit application card from the claim envelope, I showed George his signature and asked if that was his. He admitted it was. "Then," I roared, "why didn't you say you were colored when you ordered these goods. Why did you lie? Don't you realize that you used the United States Mails to defraud?" I lowered my voice and continued: "This is very bad . . . very bad. Do you realize that this means 15 to 20 years in Federal prison?" Poor George! He had forgotten his little "white" lie. Now he was beside himself with nervousness and

apprehension and his bulging lips quivered and he whimpered: "I didn't mean to 'fraud, Mister. . . . I'm part white!" He was now convinced that he was in a bad and dangerous position, so he called into a bedroom: "Adeline . . . Adeline, come out here."

Adeline came out. She was a miserable, under-nourished, very light-colored woman of perhaps thirty-five years, but her eyes were the eyes of the old and set in her head far back and deep, with a haunting strain . . . and the facial contours around those eyes had a weary sag, as though the eyes were too heavy for the tired, sallow face. Following closely behind her were two small children—a sweet, smiling little olive-complexioned girl, with long pretty curls; and a sober-faced, woolly-haired, brown-skinned boy. From the moment of her entrance into the room, Adeline said nothing and just stood there near her husband. And while I was trying to put down the queer, sinking feeling inside of me, the little girl ran over to me, glad, perhaps, that she was no longer closeted in the bedroom, and with the friendliest black eyes looked up at me and in the most trusting childish voice, asked in a most friendly way: "What's your name?"

Before I could answer, I saw it—around that little child's neck—a ribbon holding a medal of our Lady of Lourdes! And as if Heaven knew I wanted further verification of the question in my mind, there on the far wall of the kitchen was a picture of the Sacred Heart, with pieces of palm extending from the corners.

The moments that followed were strange ones for me, for none in the room was speaking and I was looking at George, at part-white George, and I was thinking: Here is my brother in Christ. And this poor woman is my sister in Christ. And this smiling little girl—how long will it be before her eyes are filled with tears? And this little boy—well might he be sober-faced! These are the little children of whom our Lord spoke . . . "suffer them to come unto Me"!

My superiority then was a flimsy thing. My knowledge of human behavior had no answer for this. But one thing I knew. If indeed we were all one—all members of the Mystical Body of Christ, I would not be the traitor in our midst. Turning to George, I broke the silence with: "Well, George, as I was saying, since you can't pay the bill now, don't worry about it. Some time next year, when things are better, you can send the money to our Milwaukee office." I was aware that there would be no "next year" for George and his family. With complete and sweeping nonchalance, I ignored George's expression of amazement and his questioning mutterings, and bending down, I said softly to his tiny daughter: "Here, little Dolorosa," and giving her a coin, "buy your brother and yourself an ice cream cone."

Tonight, my report on the claim of G. Sanders is brief. It reads: "Uncollectable." Stewart, Inc.,—whether it knows it or not—"was moved with compassion and let (George) go, and forgave him the debt."

THOSE QUEER PEOPLE

WINIFRED M. CURREY

IT is something of a shock to complete your Catholic education and step out into the world. At least, I found it so. Having been a boarding school student in a Catholic Academy and a Catholic College for eight years, I knew comparatively few Protestants. My whole world was Catholic.

I received quite a jolt when I started working, and realized that most of my business acquaintances and new friends were Protestants. However, it was they and not I who looked most disconcerted when the subject of religion came up. They looked at me with the lifted eyebrow and the "Oh really" smile, when I said I was a Catholic. They were the ones who acted as if they had never associated with this particular brand of human being before, and seemed fearful as if their lives had been secluded for eight years—not mine.

Had I been a Methodist, a Baptist, an Episcopalian, or any other kind of Protestant, I am sure I would have escaped further reference to religion. But, as a Catholic, I was due for frequent barbs.

There was, for instance, the social-welfare worker who often mentioned how disgusting it was for relief clients to have so many babies. "There's no reason why these people can't be taught to practise birth control. It's a crime to bring children into a family where there isn't enough to eat." When I tried to change her viewpoint, she called me an idealist, and thought me a fool.

A boy I dated frequently was so belligerent in his attitude that I doubted the Irish ancestry of which he was so proud. He never resisted an opportunity to call my attention to any Catholic who figured notoriously in the news, or to any Catholic of our acquaintance who behaved badly.

After my first Christmas week in this new world, I was due for a little more acid comment from friends. It seems that *one* of them had *once* attended a Midnight Mass, and sniffed liquor on the breath of her pew partner. With typical "logical" reasoning, the entire parish was dubbed "simply staggering, my dear."

It was very confusing, at first, to discover all these nice people who were so wrong. With youthful zeal, I tried to convert them to the Catholic way of thinking. Failing in that, I lost my temper every time a slur was cast. Perhaps if the transition from school years cushioned in Catholicism to the bony lap of the world had not been so abrupt, I might have met and been met with more tolerance. But now, I believe the proper adjustment has been made. I have learned to laugh at the petty pecking and ignore it, to answer only those questions which are prompted by a sincere desire to *find out*. The stinging barbs have lost their stinger. For I have continued to find, as I did when I left school, that it is they, not I, who feel alien and afraid.

LOWERING CLOUDS

ONLY a few years ago, the President presented a vivid picture of economic conditions in this country when he said that one-third of the people were ill-housed, ill-clothed and ill-fed. The phrase won the approval of the country. The people accepted it, because they knew it was true. They were not willing merely, but anxious to support the Government's stated determination to use every means at its disposal to end a condition which constituted a most grave social menace.

But, as the President has admitted, this condition was not ended. Improvement set in, and was maintained for a time, but it was an improvement which, in the opinion of competent observers, bore within itself elements of disintegration. An economic improvement supported by fiscal policies which over a period of years force the Government to spend sums far in excess of its receipts, is not normal. It is a shot in the arm, not a therapeutic treatment. As the President said nine years ago, spending more than we have is a program that leads inevitably to national bankruptcy.

Bad as the economic status of the American people has been for more than a decade, Leon Henderson, Price Control Administrator, tells us that it promises to become much worse. Speaking at Atlantic City last week, Mr. Henderson forecast a future which makes the past years of distress seem like a period of wealth and happiness for every American. We are going to see factories which are idle for lack of raw material, men seeking work in vain, and "industry towns blighted by a spurious prosperity based on production of goods that we can't wear, or eat, or live in." Every person in the country will be affected, said Mr. Henderson, and some will be affected "harshly." The price of food, clothing and housing will rise sharply, bringing hardships which no one can wholly escape, but which will bear with devastating results upon the poor. If to all these evils, inflation is added, nothing will be left for the American people but the singularly unremunerative occupation of trying to make a living by taking in one another's washing. That is not a conclusion offered by Mr. Henderson. It is a conclusion that insists upon offering itself.

Price-fixing, Mr. Henderson's present task, may turn out to be one way of controlling inflation, although it now appears that some degree of inflation is inevitable. But price-fixing alone will not save us. No doubt, Mr. Henderson deliberately set out to paint a dark picture, and the result is a picture that may be much too dark. But it will be even darker than Mr. Henderson imagines, unless the Government at once insists upon economy, in war expenditures as well as in those for domestic purposes.

The economy job is up to Congress. Economy does not seem to be popular at Washington, and will never be, until the people demand it. If Congress fails us, history will register Mr. Henderson not as a woful Cassandra, but as a most gullible Pollyanna.

EDITOR

WAR AND

ON the ground that he has thirteen dependents, twelve of them children, ranging in age from seventeen months to eighteen years, Samuel Howard Isenberg, of Pittsburgh, has been denied immediate induction into the army. "You've done your duty; you're deferred!" exclaimed the startled army board, eyeing Mr. Isenberg's list written in small letters on an extra sheet of paper. "The grocery bill takes half my pay, and it's pretty hard sometimes," commented this patriarch of thirty-five years. "But don't get me wrong; I wouldn't take a million dollars for any one of my tribe."

ALLIED WITH

WHETHER Goering is in jail, or still free to carry on his nefarious work, we do not know. But it will be no breach of Christian charity to hope that in a prison cell he will find time to repent of his crimes. As to reports that bear on the German invasion of Russia, we should like to believe that both the German and the Russian reports of heavy losses were equally true. The happiest event would be a weakening which would lead to the destruction of both.

While small reliance can be placed upon censored bulletins, it is interesting to observe that Stalin apparently thinks he has found an ally in the American Government. Nothing in any statement by a responsible American official supports that conclusion, but the diplomats at Moscow may have found a significance in Oumansky's "cordial" reception by President Roosevelt which sober observers completely missed. Thus the Moscow official radio presented an American hour on the Fourth of July, in the course of which the speaker extended "greetings to the American people on the occasion of their glorious national holiday," and the New York *Daily Worker* interprets recent events to mean that "all America speaks for Earl Browder." Enthusiastic Communists who, since the courts began to send their fellows to prison, usually on proved charges of perjury, have lived in retirement, are coming out into the open. And it is worthy of note that once more these trouble-makers are aiming at control of the labor organizations.

No doubt, all supporters of the Russian des-

FAMILY RELIEF

WE give much attention to the problem of relief for poor families, but some social reformers do not know what a poor family is. Mr. and Mrs. Isenberg, with their twelve children, and an annual income of \$1900, are not a poor family; they are, as Mr. Isenberg indicates, a very wealthy family. Poor couples, who have no children, or only one or two, constitute one of the country's gravest perils. What our reformers should study is some method of effectively helping families that are destitute of children. Notably wealthy families, like the Isenbergs, can take care of themselves.

WITH THE SOVIETS?

potism will make the most of American aid to Russia, even if it is given in hatred of despotism in Germany, and tempered by hatred of despotism in the Soviet Republics. But no American will be deceived by Stalin's pretenses of friendship for this country. The principles which we commemorate on the Fourth of July are wholly incompatible with the principles which Stalin reveres, since they are the principles which the Soviet Government is trying to destroy, both in the United States, and wherever they may be found. Stalin will wear sheep's clothing when he solicits American aid, but he would destroy, if he could, the Government which grants it. Within the six months prior to the invasion by Germany, Stalin, according to an official of the Post Office Department, testifying before the House Committee on Appropriations, had carried on in this country a propaganda of unusual intensity. This campaign has not been abandoned. At most, it has merely been slowed up by the German invasion.

But our war against Sovietism, in whatever place it may appear in this country, must not be permitted to slacken. Communist propaganda has already caused incalculable harm to the Government's defense program, and it will cause even greater harm in the future should the Government accept Stalin's belief that the United States and the Soviet Republics are allies and brothers-in-arms. There can be no alliance between a Government dedicated to liberty and a despotism dedicated to the extirpation of liberty.

STAND BY THE CONSTITUTION

TWENTY-FOUR years ago, a wave of hysteria swept over the greater part of the United States. We had just entered the war, after electing a President on the platform of "he kept us out of war," and the swivel-chair soldiers were beating the drums in a frenzy of hate. Citizens were assaulted in their homes in some cities, and not a few were subjected to a cruel discrimination which finally obliged them to seek a means of livelihood in more civilized communities. These men and women were guilty of no offense against the laws. Their sole crime was their German descent. Not until President Wilson had repeatedly protested these disgraceful outbreaks, did the hysteria subside, and comparative calm return.

Once more the war-mongers are beating the drums, and there are indications that another wave of hysteria may engulf the country. Have we learned nothing from our humiliating experience in 1917?

Today the boycotts and the unjust discriminations are not directed against the descendant of the German immigrant. The target is the man who believes that since we are woefully unprepared for war, we ought not to risk national ruin by going to war; the man who is convinced that we can do more to help the world back to sanity by staying out of this European war than by getting in; the man who thinks that our foreign policy should be dictated by what is best for the American people, and not by what is best for some foreign nation; the man who has reached the conscientious conclusion that since the conditions which alone can justify war have not been verified, our entrance into war would be a national crime.

All these men are to be "tagged" and, if possible, "smeared." Their private as well as their public lives are subject to official investigation. Suggestions are made that they are "pro-Nazi," that their opinions are dictated by medals and honors which were conferred by foreign nations long before Europe was convulsed with war, that they are in the pay of foreign agents. Should they attempt to defend themselves, the use of the radio and the press is to be denied them, and stations and publications which protest this denial of a constitutional right are to be subjected to heavy penalties. Briefly, these war-mongers would have us begin our fight for freedom all over the world by attacking, publicly and privately, constitutional freedom in the United States.

It seems to us that in this campaign against the legitimate use of a constitutional right, we have the beginning of a campaign of hysteria. It will be a form that is far more dangerous than that of the humiliating year, 1917. The object then was to inflict personal injury upon certain groups of citizens. The object today, not intended, perhaps, by the war-mongers, but certainly promoted, is the destruction of the liberties guaranteed by the Constitution.

No less menacing than this denial of the consti-

tutional right of free speech is the proposal to vest the President with the power of declaring war. The people, it is said, are unable to learn the facts in this international crisis, and it is suggested that even if these facts were placed before them by those public officials who, it is alleged, know them, the people would be unable to reach a proper decision. In our judgment, this is, precisely, the principle upon which Lenin, Stalin, Hitler, and every other dictator has acted. It is a principle which finds no countenance in the Constitution. It is, in fact, a principle which is destructive of the Constitution.

It is said by some that restrictions upon free speech, and the concession of enlarged powers to the Chief Executive are necessary for the proper conduct of our foreign affairs during a crisis. The claim can be admitted, but only when these changes do not destroy rights which the Constitution guarantees, and do not transfer to the President powers which the Constitution vests solely in Congress. If we cannot prepare to wage war for freedom in every part of the world without destroying constitutional freedom at home, then we must not prepare to wage that war.

No American can forget that the same Constitution which, in the First Amendment, guarantees the right of free speech against inroads by the Government, denies to the head of the Executive Department the right to declare war. If we destroy this denial, not in orderly fashion by submitting an amendment to the people of the States, but by tacitly consenting to the usurpation of the war-making authority, on what basis can we vindicate for ourselves and for our fellows the right of constitutional free speech? Further, no Catholic can afford to forget that the very Amendment which protects constitutional free speech, also shields him against any attempt by the Government to restrict his right to worship Almighty God, according to the dictates of his conscience.

Should we consent to usurpation in any field by the Government, under the pretext that this is required by a national emergency, our consent opens the way to the destruction by the Government of all freedom. In no other way did Hitler, Stalin, or any other dictator, begin to campaign against the rights of Almighty God in this world, and against the rights which inhere in man because they are the gift of God Himself.

The people of the States are free to amend the Constitution. But until they take the war-making authority from Congress, and destroy the First Amendment, it is the duty of every American to defend the Constitution, as it now exists, and to resist, as Washington advised, "the spirit of innovation upon its principles, however specious the pretexts." It is a truism of history that every dictator has professed undying devotion to the liberties of the people. We can yet turn back the wave of hysteria which threatens us. But we cannot do this, unless, mindful of Washington's admonition, we resist usurping alterations in the Constitution which "undermine what cannot be directly overthrown."

LAZY CATHOLICS

THE Parable recorded in the Gospel for tomorrow (Saint Luke, ix, 1-9) will stir up many difficulties, unless we keep in mind a principle laid down many centuries ago by Saint John Chrysostom. "We must not interpret parables word for word," wrote this Father of the Church. "We must rather seek to discover the reason why they were propounded, without troubling ourselves much about the rest." When we try to wrest a meaning from every word, we shall probably accumulate a mass of tangled figures which obscure the lesson which Our Lord intended the parable to convey.

We are not asked to approve, still less to imitate, everything that the unjust steward in our Gospel did. His conduct, in fact, resembles that of our modern grafters, especially those in public office, who not only manage to escape the prison sentences which their misconduct merits, but are able actually to improve their worldly position by using the public funds, or their control of patronage, to purchase ardent defenders. The life of these grafters is not always easy. Generally they are obliged to work very hard to keep out of trouble. More than one has confessed that the life of an honest man is far easier than that of the man who plans to "succeed" by dishonest means. Satan is always a hard master.

Now it is this willingness to work hard which Our Lord commands to His followers. "The children of this world are in relation to their own generation more prudent than the children of light." We, the children of light, too often seem to think that we can get into Heaven just by wishing to get there, and in that delusion, we do not trouble ourselves very much about using the ordinary means of salvation. We forget that this world is a battlefield, or, if we admit that it is a battlefield, we persuade ourselves that our place is with the soldiers assigned to duties in the rear. Once we are safely in the rear, however, we appear to believe that our chief duty is to build up our exhausted forces by quiet and repose. In the spiritual combat, we are not fighters, but feather-bed soldiers.

The true soldier of Christ will overlook no means which will fit him for this combat. He will find strength and courage in prayer and in the Sacraments, and if he has material wealth, he will use that too as a means of grace. Wealth too often weakens us, and makes us unfit soldiers of Christ, but as we know, both from the Gospels and from the history of the Church, from the days of Our Lord men and women have made "friends for themselves with the mammon of wickedness." To be a saint, it is not necessary to stand in the breadline. A rich man who uses his wealth as God wishes him to use it, is much nearer the Kingdom than the beggar who complains about his place at the end of the breadline.

Are we making use of every means to save our souls? Tomorrow's parable should teach us to reform our idle ways, and prepare to give an account of our stewardship. We can deceive men, but we cannot deceive God.

CORRESPONDENCE

INDIANS

EDITOR: Some of the statements contained in the letter of Oliver LaFarge (AMERICA, July 12) need explanation. Mr. LaFarge does not state what he means by the term *Indian*. Most of the 385,000 mentioned in Mr. LaFarge's communication are not full bloods. Many of them are whites with a strain of Indian blood. Besides the 385,000, there is a large Indian population that does not receive free medical service. I refer especially to our large Indian population of Mexican origin.

What Mr. LaFarge says about the increase in the Indian population needs clarification. There is an increase in population of the mixed bloods, but full bloods do not increase. The assertion that Indians can be made self-supporting, and become as well educated as any other group of American citizens is not true, if applied to full-bloods. On the other hand, it is possible to make white men who have a strain of Indian blood self-supporting.

The amount of \$30,000,000 appropriated for the physical uplift of the Indians does not seem excessive, when compared with the cost of one battleship. The Indians, full bloods and mixed bloods, are on the whole an underprivileged group. All Americans interested in their welfare would rejoice, if free medical service were extended to all of them. They need it.

Flathead Res., Mont.

REV. A. SULLIVAN

NUNS' DRESS

EDITOR: Reading *A Check-up on the Problem, Why Fewer Girls Become Nuns*, by Sister Christina (AMERICA, June 28), interested me. From what I can see and hear, a big reason for fewer girls becoming nuns is the excessively heavy and uncomfortable wearing apparel that nuns have to wear. I have heard girls, who apparently would make excellent nuns, make such remarks many many times.

Here in the United States, especially, our Sisters are very active. In Europe their lives are more retired. Our Sisters labor continuously, and even in torrid heat, they attend summer school and have to wear those unreasonably heavy habits. It seems nonsensical.

I am not complaining about a distinctive garb, but it would seem only common sense that Sisters have lighter clothing for the hot weather. At a Sisters' summer school one day not long ago, I saw over 200 nuns exhausted with the thermometer at 96°. These Sisters' habits were ridiculously heavy. The Order was founded in a country that has quite a different climate than ours, and in that country the Sisters do not lead the very active life that our Sisters do. We need more nuns. Their work is more

necessary than particular garments. . . . Just because someone decided on a certain manner of dress, 100 or 500 years ago is no reason for continuing.

A hundred years ago, convents didn't have electric lights or steam heat or running water or telephones or a dozen other things I could mention. How ridiculous it would be were convents today to use candles for light, and have to break the ice in their wash-basins in the morning, just because their foundresses did.

God bless our nuns, and may they be blessed with lighter clothing!

Danbury, Conn.

READER

FIRST UNIVERSITY

EDITOR: In the June 29 issue of the Denver, Colo., *Register* chain of weeklies which has twenty-seven separate diocesan editions going to half a million subscribers, there is a story about St. Louis University which makes this assertion:

Founded by the Most Rev. Louis Du Bourg, Bishop of Louisiana and the Floridas, in 1818, the school received its charter as a university from the Missouri legislature in 1832. It was the first university established west of the Mississippi river and the first Catholic university founded in the English-speaking world after Elizabethan times. It was the first American Catholic university to begin schools of philosophy and science, divinity, medicine, law, commerce and finance and a graduate school.

When, in a historical contest, in 1938, in the *Sunday Visitor* and other weeklies, a somewhat similar statement was made, the Rev. Wilfrid Parsons, S.J., then Archivist and Dean of the Graduate School of Georgetown University, noting that this contradicted the official records, wrote a letter to the *Sunday Visitor* (Aug. 7, 1938), in which he said:

The Act authorizing Georgetown College to grant degrees was introduced in the House of Representatives by Congressman William Gaston, who had been our first student, on January 27, 1815; it passed the House on February 4; passed the Senate on February 27; and was signed by President James Madison on March 1, 1815, the day on which the Senate ratified the peace treaty with Great Britain.

This Act, which is Georgetown's charter, authorizes the President and Directors of the College of Georgetown "to admit any of the students belonging to said college or other persons meriting academical honors to any degree in the faculties, arts and sciences and liberal professions to which persons are usually admitted in other colleges and universities of the United States."

Thus Georgetown's charter is clearly a university charter. It is by virtue of it that the university to this day grants its degrees (it is still read at all Commencements), since it has had no new charter after that time. (The Act of 1844 was not an academic instrument, and added nothing new, but was

an incorporation legalizing acts of buying and selling property, etc.) Yet the legal title is still "The President and Directors of Georgetown College." I believe this is also true of Harvard College, which is also admitted to be a university. No argument can be made out of the use of the old term "college," since the charter is itself a university charter.

I next found another document, in which Pope Gregory XVI created Georgetown a Pontifical University on March 30, 1833. This Papal decree begins: "Whereas . . . Georgetown College . . . was erected into a university by a law of Congress, passed in 1815. . . ." This makes it clear that the Fathers at Georgetown, who made the petition through the Father General Roothaan at Rome, and were no doubt responsible for the "whereas," looked on Georgetown as a university eighteen years after it received its charter.

In view of the St. Louis University charter in 1832, there is a certain comic aspect to this document (note the date, 1832), for in another place the Pope says that "Georgetown is the only publicly recognized university in the United States." There would seem to have been some remissness in Missouri about writing to Rome about that time.

It is also interesting to note that almost from its beginning Georgetown had a faculty of theology and of philosophy up to 1869 when it was removed to Woodstock College, which is still affiliated with Georgetown for giving degrees in philosophy.

The *Register* story truly says that "St. Louis University lit the torch of higher education in the West," and the names of her alumni are many and illustrious in all the ranks of the century's activities.

Brooklyn, N. Y.

T. F. M.

PAGAN

EDITOR: I enjoyed reading Harold C. Gardiner's article, *Eucharistic Lovers Glorify Christ in Minnesota*, but when he refers to America as "pagan America" that's just going too far. Since when is America pagan?

When I look back at what has happened in Spain and Russia, so-called Catholic countries, I am more convinced that nothing like that could happen in "pagan America." I think that of all the countries in the world we really have the least amount of pagans.

New York, N. Y.

TERESA BLUM

FOOD FOR SPAIN

EDITOR: Doubtless you have read the articles by James Wood Johnson appearing in the *Saturday Evening Post*.

When I read of the tragic plight of the women and children of Madrid suffering so from malnutrition and its horrible effects, I felt particularly that we Catholics have a special obligation to do something to alleviate the misery of that Catholic country. We sent help to Spain during the war, but stopped soon afterwards. Now Spain needs our help even more than she did during her civil war.

Can't some plan be worked out for sending food to those poor unfortunates? Perhaps AMERICA could re-establish its relief organization and get in touch with the heads of the Church in Spain, and thus ensure the just distribution of the food.

I am willing to do my part as an individual, and

feel that all Catholics would do the same, if only properly aroused.

Washington, D. C. PATRICIA MARY SWING

TOAST

EDITOR: Recently a United States Senator, delivering the commencement address at a Southern college, concluded his speech with the well known quotation ending with the words, "our country, right or wrong."

God help America when one of our national leaders preaches such false philosophy to a group of young Americans who are about to begin their life work and who will be the citizens and voters of tomorrow, and to the presumably numerous radio listeners!

Possibly the Senator does not realize the false principle in this quotation, attempting, as it does, to justify our supporting the foreign policy of our country whether that policy is right or wrong, and ignoring the fact that the primary duty of the Government of this or any other nation is to do right and to observe God's law in its dealings with other nations.

New York, N. Y.

JEROME F. GLEASON

CALL FOR MR. JEFFERSON

EDITOR: In your editorial, *Criticizing the Government* (AMERICA, July 19), you quote this passage from the Bill of Rights of Kentucky: "Every person may freely and fully speak, write, and print on any subject, being responsible for the abuse of that liberty."

It strikes me that an important civic question is raised here, which calls for amplification more extensive than an editorial can give.

Because, later on, in this same editorial, you say: "In considering policies submitted by State or Federal officials, his conscience must be his guide."

The first question is: who is to decide that that liberty has been abused? I take it that this function pertains to either the State or Federal courts. If that is so, the liberty is not absolute, but only relative; that is, within the law.

Secondly, what conscience is to be the individual's guide? Is it an individual conscience or a collective conscience? Take compulsory military service, for an example. Is the conscientious objection of an individual superior to the law of the State? Who is to decide?

There are, so it seems, Catholic consciences in the United States, which conscientiously object to military service, even though at present that service is prophylactic, so to speak. Experience and the general consensus of opinion do not greatly favor conscientious objection amongst Catholics. The Catholic conscience in Germany, Italy, France, Poland, the British Commonwealth, does not seem to have been conspicuously against military service or war.

So what sort of a conscience is it that must decide on policies submitted on State or Federal ordinances? The question, I think, calls for wider amplification in your columns.

New York, N. Y.

HENRY WATTS

LITERATURE AND ARTS

CONCERNING PROVERBS

KATHERINE BREGY

A SPRIGHTLY advertisement for I-forget-what in one of the street cars announced: "Too many cooks spoil the broth!" Subconsciously my mind extracted from its confidential card catalog another adage—"Many hands make light work." . . . And in a moment I was off on the trail of proverbs in general; upon their agreements and contradictions, and the fact that in so many matters of living seeming contradictions may be equally true from different angles. For perhaps they are not really contradictions but rather completions, which together lead to that synthesis of harmony, beauty, which poets, philosophers and seers perpetually seek.

The whole subject is a rarely pregnant one. For proverbs, I take it, telescope the wisdom, or possibly the folly, but certainly the strong convictions or intuitions of many people in many ages. They stem from two sources, the people and the poets. On one side we meet the folk proverb, originating, perhaps, in some inspired sentence of David, of Horace, of Virgil, of Shakespeare, of Pope, then becoming part of the heritage of the race—the familiar coin of our daily vocabulary, so much taken for granted that to meet it suddenly in its original context, to be reminded who first spoke or wrote it, comes to us as an absolute shock.

How many of us, for instance, when we casually point out that "Art is long but life is short," remember that the old Latin form, "*Ars longa, vita brevis*," was itself a translation from the first Hippocratic aphorism? And no doubt the wise Hippocrates was himself quoting or adapting from some older sage. For surely one of the first things thinking man must have reflected upon is the mysterious fact that our earthly transit does not seem to bring maturity (O grey-bearded, golf-playing "non-adults" of Shaw's *Back to Methuselah*!): that scarcely one man in a thousand can point to an accomplishment at all in proportion to his dreams or even to his potential abilities.

"Misery likes company," so there is a measure of comfort in remembering this universal insufficiency of life, this elusive magnitude of art and wisdom. How else shall we explain the tragic paradox that, after almost two thousand years of Christianity and all the other thousands of pre-Christian faith and philosophy, the nations still tolerate and practise war as a solution of their problems? Long ago we learned to smile at the mock heroics of the duel or the credulity of the trial by ordeal as a means of vindicating the right. Yet we still accept

war—even total modern war: and most of us still think the "conscientious objector" either eccentric or unpatriotic. And half a century before the birth of our Prince of Peace, Horace had used that perfect phrase, *Bella matribus detestata*—war, hated of mothers—while some four centuries earlier the Greek drama had said its devastating word in *Lysistrata* and *The Trojan Women*.

Which brings us to the point of wondering whether most popular proverbs get started on their way by the mothers or the fathers of the race. The question can never, of course, be solved. But I venture the guess that very few of the proverbs about women (except, perhaps, the one observing that her "work is never done") were written by themselves. For the majority of those particular wise saws revolve around two supposed feminine faults: the ladies talk too much and the ladies are fickle! I wonder. . . ?

However, I should be tempted to accept the arraignment that some women sometimes talk too much, if the world would only yield me the other count. For surely, surely, too many of my own sex incline to carry the virtue of fidelity into an actual vice. At any rate, it is well to recall that the Duke who sings so engagingly in *Rigoletto* about woman changing like the weather, is himself one of the most abandoned Don Juans on record. Even Byron, whose own philandering led him to do somewhat less than justice to other men's power of loving, admitted that it meant "woman's whole existence." Obviously there are great lovers—and light lovers—in both sexes. For nothing great was ever accomplished without concentration, either of mind, soul or instinct.

In point of fact, there would seem to be a great deal of that contradiction we mentioned earlier in the various proverbs concerning romantic love in general. "Love is blind," we are told—and looking casually around the world, we are ready to believe it. The Irish poet adds that "love is sly," as all creatures fighting for survival against great odds must be. But who has not also observed the "Argus eyes of love"? Both sides are right in their innings. Love sees deeply when her eyes are open, but sometimes knows when to shut them. Everybody agrees that "love laughs at locksmiths" and generally thrives upon opposition—while fortunately everybody does not agree that she "flies out the window when poverty comes in at the door." And the possibility of love turning into hate when sinned against is reasonable enough. It is hard to sum up this whole mysterious subject more profoundly than does the Canticle of Canticles: "Many waters cannot quench love, neither can the floods drown it. . . . Love is strong as death."

On the other hand, the professed and professional Proverbs of Solomon do not fit into our gen-

eral classification as happily as might have been expected. They do tell us that "a good name is better than riches," that "a mild answer turneth away wrath," and that "it is honorable for a man to separate himself from quarrels." And they warn us against being "wise in our own conceit." But, at root they are moral maxims, counselling the young Hebrew against sloth, against wrath and against the other Seven Deadlies.

Nor do we find proverbs, except accidentally, in the sublime spiritual teaching of the New Testament. Our Lord used many a homely or poetic parable by way of illustration, but His Beatitudes are all counsels of perfection. And the proverb proper smacks rather of worldly wisdom and the sagacity of the soil. The matters of planting and sowing and prophecying weather have given many such adages to all nations. And the long suffering peoples of the earth seem to have learned to make a conscious or unconscious distinction between what we would now call the nation and the state. They have linked a certain cynicism and selfishness with their idea of official government—the "speech-concealing thought of diplomacy"—while attaching almost divine sanction—"Vox populi vox Dei"—to the consensus of human opinion, as to death for the sake of the fatherland.

In the matter of a working philosophy of life, proverbial wisdom is all on the side of moderation and foresight. This experience of the ages bids us "make haste slowly" ("Wisely and slow, they stumble that run fast," was Friar Laurence's version, much too temperate for Romeo or Juliet), and shakes its head over "marrying in haste, repenting at leisure." At the same time we must seize the opportunity of the moment—"carpe diem"—lest we miss the rhythmic "tide in the affairs of men" and become "square pegs in round holes" for the rest of our lives. Again, "the child is father to the man," and "as the twig is bent, the tree's inclined"; or to be quite colloquial about it, while you must "love me, love my dog," you need not expect to be able to "teach an old dog new tricks."

On the subject of looking upon the wine when it is red, or any other color, proverbs differ almost as much as people. "Men in wine speak truth," and probably some do, as their inhibitions are loosened up. But the law courts prefer to believe that "when the wine is in, the wits go wandering." As to writing, these warnings appear to have a double edge. Just what does the Latin text, "Verba volent, scripta manent," imply? It might be advice against "gentlemen's agreements" or again against putting too much faith in newspaper propaganda. Or it might explain the curious aversion of the unsophisticated to signing documents—or of men in general to putting down anything personal in their letters. In this last sense I am not sure we might not borrow a translation from Eddie Cantor: "Do right and fear no man—don't write and fear no woman!"

Naturally, the literary proverb, the final phrase which poet or prose writer gives to some widespread human experience, pierces deeper and soars higher than its humble, anonymous brother of the

folkways. And usually the message is one of a sad wisdom.

The best laid schemes o' mice an' men
Gang aft a-gley,

mused Burns, but without bitterness. And Pope's *Essay on Man* bristles with the brilliance of disenchanted aphorisms. "*Errare humanum est*," said the Roman tolerantly—"to err is human"; then the Christian note added "to forgive, divine." Often this accumulated wisdom and patience of our forefathers comes to our aid in the difficult matter of human forgiveness. Fatuous Othello's "Honest Iago" goes ringing down the corridors of time, and for the traitor Dante reserves the frozen center of his Hell. Yet literature joins with life, and with God, in bidding us beware the folly of judging others. "*Tout comprendre, c'est tout pardonner*": what is this but a gentle Gallic version of the tremendous prayer, "Father, forgive them, for they know not what they do?" And Stevenson lived long enough to declare: "He is but a green hand at life who cannot forgive any mortal thing." And although most of us forget the source, it was old King Solomon who pointed out that "charity covereth a multitude of sins."

Really, we can learn a great deal from proverbs. They wrap our individualism in a kind of solidarity and make us heirs of the ages.

NOSTRADAMUS NOTE

IF we are to believe all the publishers' blurbs, a French astrologer who lived in the sixteenth century foretold Herr Hess' hop to the Highlands, the late pact and later rupture of Nazism and Communism, and many other current events. Hence, a note on this "prophet" may be of interest.

Michel de Notredame, born of convert Jewish parents in St. Remi in Provence in 1503, was a student of the humanities, philosophy and medicine. During various outbreaks of the plague, he rendered devoted service to the victims. In 1555 he published his *Centuries*, a book of rhymed prophecies, on which his fame rests. It had an immense vogue during his lifetime, and superstition entered so much into this estimation that at his death the rumor spread that he had had himself buried alive, and was continuing to prophesy from the grave.

He used to claim that he belonged to the tribe of Issachar, which had long possessed the gift of prophecy, so, perhaps, he really thought he was a seer, though what is known of his life does not point to any stupidity or derangement.

Perhaps the sanest judgment on him is that of one authority, who writes: "It is more probable that, knowing his times well, he should have believed himself able, through a pardonable enough deception, to draw public attention to himself and so win honors."

That does not leave him much in the line of prophetic ability. It indicates, rather, that he was expert at wrapping clever guesses in obscure and portentous language. It has taken our "scientific" age to put him back on the heights of a prophetic pedestal.

H. C. G.

BOOKS

WILL OLD MOTHER HITLER'S CUPBOARD BE BARE?

NAZI EUROPE AND WORLD TRADE. By Cleona Lewis.
The Brookings Institution. \$2

THE timely problem handled in this book is the future position in world trade of a German-dominated continent of Europe conceived as a single country wherein all trade between its component parts is considered as *internal* trade. The analysis is made in terms of the past experience of the favorable years, 1937 and 1929; it weighs the area's productive resources against its requirements and thereby gauges the strength and weakness in its future economic position. The study shows that Nazi Europe, taken as a whole, has been a net importer of food and raw materials which have been considerably larger than her exports. Without imports of food and foodstuffs, Nazi Europe's population would go on short rations; without imported raw materials, the wheels of industry would turn very slowly.

Germany's supply problem has not been solved by her seizure of neighboring territories. Even if Germany specializes in manufacturing while the dominated countries increase their "primary" production, Europe will still be dependent on trade for necessary supplies of many important commodities which she herself cannot fashion or produce. If these commodities are supplied by trade, they must be paid for. Hitherto international receipts from many sources bridged the gap between commodity imports and exports of the area. But a Nazi regime for Europe will involve some decline in its service income and borrowing and thus necessitate changes in the area's commodity trade.

The author, therefore, sees as inevitable a trade war threatening Europe, following the end of the present conflict, which well might prove a major world disturbance. Due to the import requirements of Nazi Europe, Germany is scarcely in a position to buy or refrain from buying at will; her position in world markets, barring the use of force, would be as weak or as strong as her capacity to pay for the goods she needs and this issue cannot be dictated entirely by Nazi Europe. Whatever the outcome of the war, this penetrating study with its well planned tables and clear summaries, will be a valuable reference for those interested in problems of world trade.

WILLIAM J. SCHLAERTH

CATASTROPHE DESCRIBED, CAUSES DIMLY DISCERNED

BERLIN DIARY. By William L. Shirer. Alfred A. Knopf.
\$3

IT is often said that the American people are better informed on foreign affairs than any people in the world. Both the amount of news available to them and the number of countries from which it comes give color to this claim. Yet in recent years, events in Europe have falsified almost every forecast made here. American public opinion has backed the losing side consistently and believed to the end that it would win. Since public opinion is formed largely by the foreign correspondents of our great newspapers, much of the blame for these errors rests on them. Their chief failing is that they neither know nor care much about anything that happened before the Treaty of Versailles or the Russian Revolution. Hence they are unable to interpret correct-

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ly the facts they record, and they rarely see below the surface of events. However, their mistakes have not diminished their popularity and the influence of their writings and speeches gives them an importance that exceeds their intrinsic merits.

Berlin Diary is an attractive and representative specimen of the works these writers produce. Its chief value lies in the fact that it records the great events of the last seven years as they were seen at the time and that it recaptures the prevailing mood in those years so successfully. Mr. Shirer arrived in Paris in time for the riots that followed the Stavisky affair and from then on witnessed nearly all the dramatic developments that have destroyed the old order in Europe. He has written a most interesting account of the struggle for control of the Continent as seen by the veteran correspondents in London, Paris, Rome, Berlin and Geneva. His personal portraits of the men who have filled the headlines for years are well done and perhaps the best thing in the book is his description, as an eye-witness, of the signing of the second Franco-German armistice in the forest of Compiègne.

The author pays insufficient attention to the origins of the catastrophe he describes so well, and does not see that even if Hitler had never existed the forces he represents would have had to be reckoned with. Not all the evils in Europe can be traced to Berlin. Germany could not have prevented the French from putting their house in order if they had wished to do so, nor could she have forced them into the long succession of political blunders they lament today. If it be true that Prague could not be held after Vienna fell, nor Warsaw when Prague fell, why was Vienna allowed to fall? It was the group whose views Mr. Shirer shares who were most critical of the Austrian Government, most indignant when Vienna fell, and most zealous in promoting the Anglo-French quarrel with Italy that made the Anschluss inevitable.

In the light of recent developments, France might have been much better off if the regime had collapsed in the February riots instead of lingering on to the crowning humiliation at Compiègne. In England these were the years of Baldwin and the Oxford Pledge, with time out for the abdication crisis. The Labor Party was advocating disarmament and resistance to Hitler at the same time. The Peace League was promoting sanctions, and the Stresa Front was broken in a vain attempt to save Ethiopia. Apparently everyone foresaw war, some wanted war, yet no one could be induced to prepare for war. All these follies were eagerly endorsed by the American press and its correspondents. The immensity of the disaster to which they have led should lead people to question the value of such guides and to reflect upon the scriptural forecast of the fate of the blind who are led by the blind. FLORENCE D. COHALAN

GREAT AND MOVING TALE OF PRIESTLY ZEAL

THE KEYS OF THE KINGDOM. By A. J. Cronin. Little, Brown and Co. \$2.50

WHEN Father Francis Chisholm, a Scots priest, returned to his native Tyneside parish, after thirty-five years of missionary work in China, he found all "the ineptitude . . . without form or nobility" of his life still his great cross. His many apparent failures, his straightforwardness and the utter lack of compromise in his Scots temperament made misunderstandings manifold in his life, and in his old age, he finds himself being investigated for incompetence and queerness by the efficient and steely Monsignor Sleeth, the Bishop's secretary.

The Monsignor's visit causes Father Francis to cast back over his life, and the story unfolds. The tragic death of his parents and his youthful sweetheart brought

him to realize that he could no longer "ignore these testaments from above," that he was being called to be a priest. After his course in the seminary, where his Scots love for the open country almost brings him to disgrace, he is assigned to a poor colliery village. There he clashes with Father Kezer, a domineering and bigoted pastor, who blocks all his attempts for social work among the poor. Follows another attempt at being a curate, this time at a more fashionable parish, but here a staged miracle (staged without any culpability on the part of a rather too-credulous pastor) causes his undoing. Finally he is sent on the China mission by the Bishop, who had been his rector at college and seminary.

There follows the vivid and moving story of his toils—his heart-breaking first attempts, the discovery of a little Christian village in the hills, the founding of his home for children, its destruction by flood, conflicts with the war-lords, capture by bandits, but above all, his strong, single-minded spirit that could bring to her knees, in a splendidly moving passage, the proud noble-woman-nun, who had considered him of too common clay for her notice. Relieved of his mission charge, he returns to Tyneside to end his days in a poor parish.

Father Francis is a noble figure, and if the other clerical characters suffer, it is largely by contrast. Monsignor Sleeth is straight-laced, as is Father Tarrant, but both have enough Christian humility to regret their misjudgment of him. Father Mealey is somewhat too worldly, but an honest, sincere man. Of the lay characters, Willie Tulloch, his doctor friend, a professed atheist, loves his fellow men enough to die in China fighting the plague.

Two points need criticism, it appears. In his attempts to "be all things to all men," Father Francis not infrequently gives the impression that he is tinged with indifferentism, that he would just as soon quote a saying of Confucius as one of Christ. And the attitude of Mother Maria-Veronica, while resolved at last, and while, perhaps, the attitude that a nun might have, is expressed in insolent language that I do not think one nun in a million would use.

These points remarked, the book is thrilling and, in places, inspiring reading. It is the story of a man being himself with God's grace, and bringing souls thereby, particularly the poor and unlovely ones, to Him.

HAROLD C. GARDINER

THE SHAKER ADVENTURE. By Marguerite Fellows Melcher. Princeton University Press. \$3
OF distinct Shaker ancestry, Mrs. Melcher is extremely fervent in her treatment of the United Society of Believers in Christ's Second Appearing. It is their history as modern Shakers themselves would write it. Viewed from this angle of acknowledged sympathy and written in attractive style, the book is highly interesting for all who are intrigued by early religious experiments in America.

Rejecting the doctrine of the Trinity, the Shakers believed in a dual reflection of the Deity: Christ represented the father element of God, and Mother Ann Lee, who founded the Shakers in England in the Eighteenth Century, exemplified the mother instinct. Protected by two angels, gifted with prophecy and visions, she led her band to New York in 1774, eventually settling at Watervliet, N. Y. Despite persecution, the sect spread through New England and later to Kentucky, Ohio and Indiana. Converts made, they gathered into "families" in sparsely farm villages, practised Communism in a regulated daily life, became famous for their craftsmanship, built in their distinctive architecture, and attracted thousands to witness the ritual of song and dance which must have relieved their nerves if not their souls.

The peak years for this experiment were 1840 to 1860 onwards. With the turn of the century, changes in industrial methods brought economic instability and cooled religious fervor. One community after another began to die off. Never more than six thousand, today there are less than one hundred members, all over sixty years of age, settled in New York and Maine. Although marriage is not an evil in their eyes, it is spiritually lower than

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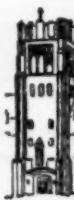
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Shakerism. So, without recent converts, they are conscious that their sect is about to vanish from the American scene.

This book is a worthy tribute to a sincere people. It is not a critical history and the reader must be on his guard against a few important errors, such as the errancy of Holy Scripture. JOSEPH E. KENNEDY

SHELTER. By Jane Nicholson. The Viking Press.
\$2.50

THIS is poor stuff. The matter and the manner are equally bad. The out-worn triangle is not made more attractive by air raids. Louise's decision that she must have a code is rather pathetic. For her self-imposed obligations are rather wonderful—to help her husband and his mistress meet; to undergo an abortion. By presenting such characters as typical English people, Miss Nicholson does a profound disservice to her countrymen and their cause.

The presentation is shoddy. Large sections of the book are taken up with snatches of conversation between people of all classes under war conditions. That these people have no connection with the story, that the author makes no attempt to establish any connection, bothers her not at all. When she is concerned with her characters, the book is in bad taste. FRANCIS X. CURRAN

THEY CAME TO A RIVER. By Allis McKay. The Macmillan Co. \$2.75

THE life of a poetic girl set against the background of the Columbia River Country embraces pioneering, farming, family life, love and the fulfilment of personality. Too sprawling to create a single profound effect, and too wordy to present a compensation in the form of a moving style, *They Came to a River* does nevertheless possess several excellent qualities. One feels a sturdy admiration for courage, decency and the homely wisdom of rugged civilization. The book resembles a huge block of granite out of which a more accomplished artist such as Willa Cather might have hewn another Alexandra or Antonia.

FRANCIS X. CONNOLLY

THE POEMS OF ALICE MEYNELL. Complete Edition. Oxford University Press. \$1.75

FOR any familiarity with the precious heritage of poetry growing out of the English Catholic Revival, at least four collections are essential (with at least four others desirable): the works of Patmore, Hopkins, Francis Thompson and Alice Meynell. And as the present exquisite volume—fashioned in the best traditions of the Oxford Press—happens to be the first complete assembling of Mrs. Meynell's verse between two covers, its value to the lover and student of poetry would be hard to overestimate.

Alice Meynell's major decisions, about life and about literature, about this world and the next, were all made early. When she entered the Catholic Church in girlhood she could, more safely than most of us, make that tremendous promise of her *Young Neophyte*, dedicating both bud and unfolded flower to a single, supreme ideal. Already she had known so well the meaning of sacrifice that renunciation remained the keynote of her work through all the years of fruition and experience. Already she was an original and fastidious artist.

So there could be growth but scarcely change in her half century of brief utterance. Indeed, if the interesting group of very youthful verses here published for the first time prove anything, they prove that this growth was toward a more and more sculptural simplicity of art: compression of phrase and heightening of music, a disciplining of emotion that should transmute the "young and mournful" strain into one of wistful serenity—the "passionless passion, wild tranquillities" which Thompson found in her muted melodies.

Never was a style, whether in prose or verse, so utterly like the woman—in all its blending of thought and feeling, of delicacy and distinction, of intensity and aloofness, of modernity and the eternal. She never needed to seek originality. KATHERINE BREGY

ART

THE importance of a racial background may possibly be overstressed when considered as a contributing element in the production of art, particularly when viewed too literally. For the artist to neglect the potential richness of such a racial or indigenous background, however, would limit him in his effort to achieve a vital type of artistic efflorescence. An artist, who proceeds on a basis which separates him from his natural background, loses contact with a source of living power. As this source lies in the depths of communal experience, it may be expected to carry his art to a higher and more universal plane than would be possible for one without this racial background.

The exhibition of the sculpture of Richmond Barthé, at the DePorres Center at 20 Vesey Street, brings the above idea very much to mind. Mr. Barthé is a talented artist of Negro origin, a race, it may be recalled, possessing a rich emotional and intuitive inheritance. The transmutation of this inherent racial quality into modern art is still to occur. When it does occur, we will probably see one of those unusual, song-like evocations that mark an art that is racially indigenous. Such an art would be the Negro's rare and special contribution to American culture and it has the possibility of being both alive and distinguished as well in its form as in its content.

Because of Mr. Barthé's talent it is reasonable, therefore, to ask for more from him in the way of results, even of a racial kind, than is evidenced in this exhibition. If one were to indicate the better aspect of his work it would be to call attention to the superior plastic quality of the separate heads he exhibits. These, particularly in the case of Negro subjects, such as the one called *The Faun*, show a fine sensitivity to gradations of form and to the personal character of his models. This sensitivity is further demonstrated in his idealistic head of Saint John the Baptist, although in this piece it is allied to a more important quality, that of design, which is a quality that is not overly conspicuous in most of the other works.

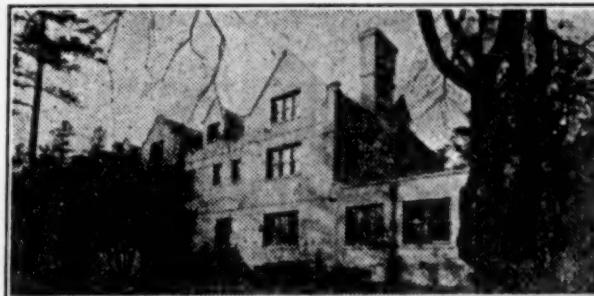
It is the superior plastic quality achieved in these heads which creates a demand for a quality more consistent with it in Mr. Barthé's other pieces, such as figures and portrait busts. These last are less satisfying and, while surface modulation and the detailing of parts are uniformly sensitive, the subtleties of consistent relationship seem to be lacking. This impairs the feeling of that unified completeness which is an integral quality of artistic design.

The smaller piece, called *African Torso*, attains to more of this completeness and, to me, seems one of the finer things in this show. Design is a conspicuous element in this piece, in which more spontaneity and special character is achieved than in the larger pieces, such as *Stevedore* and *Blackberry Woman*. It has the appearance of being an intuitively felt composition in contrast to the more consciously composed quality of the last two pieces.

As sculpture is based on the tradition of a figure hewn out of stone, design in it proceeds, in a special way, from mass to detail. Even when the process is modified, as it is in modeling, the design requirements remain the same. As relatively few American sculptors possess this sense of sculptural design in a very profound way, Mr. Barthé is by no means isolated by the fact that he shows a certain lack of it. It is to be hoped, with reason, that he will grow in this aspect of his art as he grows in realization of the richness of his racial culture.

On the other hand, his sincerity and talent make his progress one to be watched with interest and with more hopefulness than can be felt in the case of some of his more mannered, if better known, fellows among contemporary sculptors.

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THEATRE

BIG MOMENTS IN PLAYS. There were certain players in the dear old days who got ready for their "big scene" from the first rise of the curtain. One could see them mentally working up to it, letting out their emotions a notch in preparation for those moments when they reached toward the peaks of their art.

Actors and actresses do not do that any more. They have learned that the element of quick surprise is one of their biggest assets, and that the sharp transit from a laugh to a thrill can be made one of the most effective experiences for playgoers. We have had a number of such moments this season. Among the biggest were Grace George's moments in her revival of *Kind Lady*, when the criminal band who had taken possession of her and her home danced around her in a wild Bacchantic celebration of their success, while she took in the full horror of her situation. Just how Miss George conveyed that horror without speech and almost without movement, I shall never understand.

No summary of this season's acting has done justice to Roy Hargrave's perfect work in *Blind Alley*. The last moments of this, which led up to the killer's collapse and suicide, were by far the most effective scene early autumn offered us.

In Ethel Barrymore's success, *The Corn is Green*, her biggest scene comes toward its end, when she gives her protégé, the young Welsh miner, his great chance in life and persuades him to take it. I am not forgetting Richard Waring's beautiful work as the crude young genius, nor Thelma Schnee's fine acting in the seduction scene, and indeed throughout the play.

In *Flight to the West*, I was particularly struck by the acting of Eleanor Mendelssohn and Lydia St. Clair, as refugees who had suffered the final turn of the Nazi screw. They conveyed this with a poignancy few who saw them will forget.

I have said much about the perfect acting in *Arsenic and Old Lace*. Looking back over its effects, I should say that the moments in which the two aged murderers sweetly decide to end the loneliness of the sanitarium's expert by adding him to the dozen victims they have murdered, and in which they convey this decision to each other in a long look of womanly sympathy and understanding, give us the subtlest and the most effective scene in the play.

Equally strong in a different way is Gertrude Lawrence's sudden dance in *Lady In the Dark*. Here we have one of those quick transitions from tragedy to gaiety, and I can think of no other actress who could put it over with the carefree abandon Miss Lawrence does.

In *Claudia*, of course, the finest scene is that in which Dorothy McGuire changes from a child-bride into a mature woman, under the double knowledge that she herself is to have a baby and that her beloved mother must soon die of an incurable disease. She has the invaluable aid of Donald Cook and Frances Starr, but she dominates the scene. Katherine Cornell's greatest scene in *The Doctor's Dilemma* came in those almost unendurably tense moments in which she watched her husband die, and the acting of Bramwell Fletcher as that husband (Louis Dubedat) was almost as inspired.

Coming to *Watch On the Rhine*, the first impulse is to give all the praise to Paul Lukas, Lucile Watson and George Coulouris. Their acting in that play will be a part of New York's stage history. The great moments, of course, are those in which Lukas chokes the spy, and the succeeding scene in which Lucile Watson decides that her son-in-law shall have a chance for his life.

In addition to these examples, however, there is all the fine acting we have had in other new plays this spring. We'll have to take that up in some detail in next week's column.

ELIZABETH JORDAN

FILMS

THE BRIDE CAME C.O.D. The perverse ambition of tragediennes to play comedy catches up with Bette Davis in this footless farce about a commercial pilot who agrees to deliver an eloping heiress, unmarried, to her irate father at normal freight charges. The role of a spoiled café society belle gives the star small opportunity to do anything but grimace. William Keighley's direction leans heavily on obvious humor which runs from vulgarity to double-edged dialog on occasion, but there are few genuinely amusing incidents in the tangled plot. An independent pilot attempts to pay for his plane by kidnapping an oil tycoon's daughter with the purpose of restoring her to parental control and outwitting a fortune-hunting singer. The lady complicates matters by forcing the plane down in a ghost town which soon swarms with fiancés, father, reporters and sheriffs. The expected ending is accomplished by a bewildering series of unexpected developments. Harry Davenport, as the genius of the ghost town, is most effective, while Bette Davis is handicapped by an inane characterization and James Cagney is not altogether credible as a plump and middle-aged hero. The picture is sometimes tiresome and sometimes amusing, but at the conclusion *adult* audiences will probably be more tired than amused. (Warner)

THE STARS LOOK DOWN. A. J. Cronin's earnestness is too frequently translated into grimness on the screen, and this English film based on his novel about the plight of Welsh miners suffers from the resultant lack of emotional balance. And too, the remote background of the story robs its problem of that immediacy necessary for dramatic effectiveness. A young miner, ambitious for Oxford and a political career, organizes a strike to protest unsafe working conditions. But the strike is unrecognized and the reformer's zeal is sidetracked by marriage and other interests. His mission is recalled to him when a cave-in brings tragedy home, and he devotes himself to the cause of government control of the mines. The film is literate and Carol Reed's otherwise able direction permits static moments which only an intense interest in the problem could forgive. Margaret Lockwood, Michael Redgrave and Emlyn Williams give sharply defined performances and, in spite of its handicaps, the film has moments of intensity, but its appeal will be limited even for *adult* audiences. (MGM)

FORCED LANDING. Even imaginary island republics of the Pacific are not safe from the ubiquitous Fifth Column, as this workmanlike aviation thriller shows. A military plot to sabotage the island's coast-defense project is finally overthrown by an American soldier of fortune who survives to take his Dutch refugee heroine to an American football game. Gordon Wiles blends comedy, violence and romance, and Richard Arlen and Eva Gabor carry the leads with Nils Asther to manage the villainy and J. Carroll Naish adding a touch of pathos. This is melodramatic fare for the *family*. (Paramount)

BARNACLE BILL. Wallace Beery has been doing this same story for years, but this version of the roustabout's regeneration is done with more than customary success. The owner of a small fishing boat is goaded into the captaincy of a schooner by his young daughter but then develops South Sea fever. The child's hopes for him eventually shame him into taking his place in the unromantic but profitable fishing fleet. The lazy hero is cut exactly to Mr. Beery's expansive measure, and he is excellently supported by Virginia Weidler and Marjorie Main. Richard Thorpe's stress on sentiment was almost obligatory. The picture is worthy of *family* attention. (MGM)

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EVENTS

(BILL and Louie, taxicab drivers, are sitting in Bill's cab. Bill is holding a night edition of the next day's paper before him). . . .

Bill: It says here a fourteen-year-old boy from Scranton wins the national marbles championship.

Louie: So what?

Bill: What d'ya mean, so what?

Louie: I mean, who cares? What's the difference?

Bill: Well, that's just it. Why don't it make a difference? Joe DiMaggio pokes the pill around, an' he gets his mug in the paper every day. Joe Louis gets his puss in, an' so do the football and the basketball and the tennis guys. Why don't this marbles champ rate headlines? I'm only wonderin'.

Louie: Mebbe, it's because marbles are too little. You can't see a marble from the bleachers.

Bill: Mebbe you're right.

Louie: People don't wanna use telescopes at a sport contest. You never hear of mice fights in Mexico, do you?

Bill: No, I don't.

Louie: There's bull fights, because bulls are big. There ain't torrydors fightin' mice because mice are too little. An' it's the same thing with marbles. Marbles are too little.

Bill (turning page): Here's a doctor says when children want candy and ice cream it may be a sign they are unloved.

Louie: An' it also may be a sign they like candy and ice cream. It ain't only the unloved kids that push their beaks into candy and ice cream.

Bill: Why should an unloved kid want ice cream more than a loved kid?

Louie: Sounds like hooey. An unloved kid wants love. Ice cream and candy can't substitute for love.

Bill: I think you got something there, Louie. There's a religious guy ridin' in my cab last week. We are talkin' about the millionaire who cuts his throat that day. The guy says: "Here's a fellow with money, health, position, an' he ain't happy. Why? Because happiness don't come from these things. The human heart was made for love, love of God, love of fellowmen, an' this fellow didn't have it or he wouldn't slit his throat."

Louie: I notice everybody's out for the money, though.

Bill: Sure, money's all right. I ain't got nothing' against it. So's ice cream all right. So's candy, but like you say, if a kid's unloved, ice cream won't change him into a loved kid.

Louie: I think I follow you.

Bill: Here's a magistrate in North Carolina marries a couple, an' afterward the bridegroom asks what's the charge. The magistrate says: "Whatever you think it's worth." An' the guy forks over a quarter, an' then the magistrate hands back fifteen cents change.

Louie: Only a dime to get hitched. That cheapens marriage.

Bill: No, that ain't what cheapens marriage, Louie. What cheapens marriage is there ain't enough real love. The dame finds out the guy is more in love with himself than he is with her. An' the guy finds out the same thing about the dame. An' then like the unloved kid they both start tryin' to find some substitute for real love, an' there ain't any.

Louie: Well, what's the answer?

Bill: The guy in my cab last week gives the answer. He says: "You first gotta have love of God before you can have love of fellowman. An' you can't have that without havin' faith in God." An' there's the answer, Louie. There ain't enough faith in God. That's why there's so many unloved kids and divorces.

THE PARADER